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ABSTRACT

Issues facing higher education around the Pacific Rim are considered in 12 conference papers. Titles and authors include the following: "Developing Linkages around the Pacific Rim" (Stephen Foster); "A Cooperative Approach to Professional Development: The Canadian Connection" (Peter Murphy); "Using Film in Teaching Concepts--Some Significant Aspects" (Edward Bakony); "Using Film in Educational Instruction and in Developing Linkages around the Pacific Rim" (J. Gordon Nelson); "What Linkages? What Values?" (F. J. Fulton Fisher); "Strategies to Serve the Communicatively Impaired Student in Higher Education" (Gary W. Nix); "Vestiges of Colonialism in Pacific Rim Systems of Higher Education" (Don Williams); "Adjustment Factors of Polynesian University Students in Hawaii" (Morris Graham); "Six Propositions in a National Systems Theory of Organizational Vitality in a Strategic Planning Framework Building upon Turn-of-the-Century Political Ideas and the Earlier Ideas of Darwin and Adam Smith" (Robert G. Cope); and "An Exploratory, Cross-Cultural Study of Socio-Psychological Variables (OPI) Comparing Selective American, Canadian, Hawaiian and Philippine College Students in Education" (David Whittaker). An abstract of a paper on the satisfaction of teacher education staff and a list of presenters and participants are included. (SW)

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Introduction

Linkages for the Future

As one grows up arguing the case for concern about international interdependence, it slowly becomes apparent that in order to attract attention or provoke action the perception conveyed is of a "Them-Us" category. Unfortunately, the stress has been on such as the following: the growing importance of the undeveloped countries as markets, prophylactic measures to contain problems of overpopulation, famine, or whatever, and finally, reaction based strictly on self-defence motives. The last runs something as follows: suffering due to poverty and national disasters lead to political instability, or even to revolution or war that may involve us all.

Besides the very important purpose of inciting interest in international involvement, the positive side of these approaches is a move away from the persistent image of a world held together by charity: The South needs aid and the North gives aid. We have learned that "investment" might be a more appropriate word than "aid".

A legacy of these otherwise effective and legitimate methods, however, might be summed up in Lloyd George's comment about Neville Chamberlain: "He saw foreign policy through the wrong end of a municipal drainpipe". In other words, the very arguments persuading us to take an interest in international matters tend to reinforce notions that we do so to preserve our own oasis (a new version of danegeld!) and to underline the image that the "South" and "problems" or "inability to manage" are synonymous.

The difficulty is that it is much easier to sell a specific and delimited program to a public (an emergency fund for famine relief for the Sudan), to a government (annual contributions to a birth control clinic in India), or to an educational system (inclusion of a unit on Indonesia in Social Studies) than it is to sell an attitude to global interdependence. The U.S. Global 2000 study, released in 1980, showed:

> ...if present trends continue, the world in 2000 will be more crowded, more polluted, less stable ecologically and more vulnerable to disruption than the world we live in now. Serious stresses involving population, resources and the environment are clearly visible ahead. Despite greater material output, the world's people will be poorer in many ways than they are today.

But even within this context, the concept of mutual interest seems to be read as material interest. So perhaps instead of railing against what may be inevitable, it might serve us better to use our creative energies in designing conceptual maps for the future.

One starter would be to understand change and development in a local as well as a global sense. Major changes in world stability such as imbalance of food supplies, shortages of oil and minerals, deterioration of the environment, the unassimilated advance of technology, nuclear menace and the population explosion can be explored within both local and interdependency situations.

Another would be to examine the stereotypes and prejudices, the totems and mores, the aspirations and restraints existing within our own pluralistic society and then extrapolating them to a global scale.

Still another would certainly include understanding of that selectivity of media presentations that by offering the sensational, at home and abroad, offers a distorted vision of the South that show it as separate, unmanageable, and in need of outside help.

These are but a few obvious ways in which we in education might focus on acting locally but thinking globally. They require no major immediate shifts in programs or courses, but they do require a global perspective emanating from local issues.

Perhaps the two elements that need spotlighting are the future and linking. A future or contingency orientation enables one to examine what could be or should be rather than what is, to explore opportunities rather than attempt to meet present urgencies, and to acquire a fused vision of a world system, with interdependence and global development. Linking already exists in various types of town twinning and institutional cooperation and exchange; but it seems here that what is needed is something more than the specific -- a sort of psychological orientation that sees sustained international communication and linkage with colleagues in various parts of the globe as a professional responsibility, as necessary as keeping up-to-date in one's field.

Just as we on the Pacific Rim need new maps to replace the map we carry in our head of a world with the British Isles at the centre, with Europe (meaning mainly Western Europe) to the right and North America (meaning mainly the United States) to the left, so we need new conceptual maps of a world in which we are participants rather than, for example, of a South for which we are spectators.

Roy Bentley
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P.R.A.H.E. - PAST, PRESENT AND FUTURE:
DEVELOPING LINKAGES AROUND THE PACIFIC RIM

Presidential Address

Delivered to the Third Annual Meeting

Pacific Rim Association for Higher Education, Vancouver, Canada

Stephen F. Foster

The University of British Columbia

Introduction. I have chosen to discuss the short history and present status of this organization, that is how it came into being and where it is today. Then from the large number of problems and issues facing higher education around the Pacific Rim, I have chosen a very few to discuss with a view to how developing linkages might make a difference.

A Short History. During the 1979-80 academic year, meetings were held in Seattle and Vancouver to discuss the concerns of participants for ways to further our common interest in higher education and the Pacific area. In all fairness, I should state that these meetings followed a conference held in Vancouver on October 10 and 11, 1979, sponsored by an organization known as the Pacific Northwest Association for Higher Education. A number of us attended those meetings and were stimulated by the three themes of institutional cooperation, professional development and international education (Foster, 1979).

In Spring 1980 in Seattle we approved a constitution and organized ourselves by applying for a charter with the State of Washington as a non-profit, educational association. Executive officers were elected and we planned a first conference for October 1980 in Portland, Oregon to be held contiguously with the Pacific Northwest Association also meeting there. Despite an eruption by Mt. St. Helens which dusted us with volcanic ash, that meeting, held at Portland State University, encouraged us to continue. A newsletter was created with the two issues of Volume I being produced in Vancouver and Seattle respectively, and a second meeting was planned for Fall 1981 in Seattle. Proceedings of these two conferences were produced and are available -- the second one has been entered in the ERIC documentation system. The themes of the first two conferences were "Flexibility and the steady state" and "Maintaining quality in troubled times."

Since the second conference in Seattle, two more newsletters have been produced and the PEACESAT seminar series has been instituted. All of this communication: meetings, newsletters, satellite and conventional seminars, conferences and published proceedings suggested to us the theme for this conference -- "Developing linkages around the Pacific Rim." So far the development of P.R.A.H.E. has been described in largely optimistic terms.

Current Situation. Another reason for adopting the theme is that involvement in association affairs on the part of colleagues from many areas of the Pacific has, so far, been limited. The major locus of publications and meetings has been Portland, Pullman, Seattle, Vancouver axis with Wellington, New Zealand, the PEACESAT focus. The program of this third conference speaks for itself in terms of strengths and weaknesses.

This conference represents the multi-disciplinary aspect of the association better than its geographic aspirations, but we truly intend to actualize both. Yesterday's panel and paper sessions featured communications specialists, the historical and sociological foundations of our field; today's paper session develops further the psychological dimension and the panel following expands on organizational and conceptual issues facing us. Clearly our strengths are in our multidisciplinary memberships and outward vision. So far our weaknesses lie in small numbers and limited overseas participation.

An American president, long on oratory but short on important things to say, once exhorted his audience by thundering, "Our past lies behind us, our future before us, and today we must face our present." Not profound but if properly intoned, perhaps a bit stirring. What sort of future lies before us?

Future Aims and Activities. Next year's P.R.A.H.E. conference is planned to be held under the auspices of the Washington State University of Pullman. Thereafter, we hope to increase the possibility of meeting overseas, perhaps in Southeast Asia, New Zealand, or Australia. Our continuing goal will be to make the work of the Association increasingly relevant to the needs and interests of members who live in lands where the sun also rises in the Pacific.

The proposition that ours could become more of an umbrella organization for national and regional and local higher education organizations, I find to be a stimulating one. Whether or not we actualize that, our newsletters, meetings, proceedings exchanges and seminars (satellite and more conventional) can continue to serve as links between members and other groups. The number of higher education organizations scheduling meetings in the Portland-Seattle-Vancouver region within a year's time might suggest that our efforts are superfluous. However, no other group has the intended scope of this one, and Pacific Rim affairs while they attract and stimulate the imagination and attention are increasingly important to economic, political and educational developments.

Some Issues and Problems. There are a large number of issues and problems that face higher education and those who would study or work to improve it in the future. A great many of these are discussed in the papers and panels at this conference. I will not attempt to provide anything like an exhaustive list or analysis here. There are a couple that I believe to be pressing, illustrative and closely connected to our theme, however. These I would like to mention this morning.

Recently I heard about a small group of theologians in Bergen, Norway, who were lamenting over the decline of interest in their field. To do something about this, they decided to hold a symposium on the idea of God and invite colleagues from around the world. Not having money, they appealed to the Norwegian legislature and specifically to members of a small agrarian party who were interested in religious issues. These legislators were unsure what a "symposium" was, so they looked it up in their dictionary. Finding "symposium" defined as an ancient Greek drink, food and sex orgy where ideas were discussed incidently, they filibustered for days on the floor of the parliament against spending a single *kronor* from public treasuries to allow a bunch of professors to invite their friends in for such a bash.

This story, while not about the Pacific Rim, highlights the problem of communication between higher education and government. We can no longer be content to educate the children of our public servants, but rather we must emphasize anew both the preservice and inservice training of administrators of higher education and government officials responsible for it. We must open up bi-directional lines of communication such that even if we do not agree, we do understand each other. Peter Murphy's paper yesterday and Phil Moir's research interests address this issue directly.

Recently I heard of a government education official who expressed alarm that a university directed the resources of ten faculty members toward Slavonic Studies an area enrolling only about 40 full time students. We read in the papers daily how the Soviet Union and Poland present some of the most serious economic, political, cultural and world peace and security problems, and yet, some who read the same papers draw different conclusions. We must not be content with the information available to our government people from the press. Developing linkages around the rim means learning about the important issues facing our colleagues in higher education and improving communication with them and with the authorities in the various governments. Sometimes a "visiting expert" can have more influence saying the same thing than can a local teacher. We can use our exchange opportunities to help colleagues abroad to improve their situations and thereby our own as well.

We need to open the lines of communication to avoid being stereotyped, misunderstood and undervalued; and to avoid stereotyping, misunderstanding and poorly appreciating others. I observed in Japan that higher education enjoyed public support -- people favoring more funds for more university places for their children. Higher education is valued there but stereotyped as being a stepping stone to occupational success. The inevitable disillusionment that follows when people discover "it ain't necessarily so" leads to the undervaluing of education that we are experiencing here in North America. We need to develop our institutional contacts with the press to ensure that media coverage of our activities emphasizes our work factually and importantly.

One other problem that illustrates the need for developing linkages around the rim concerns participation of women and ethnic and national minorities. We think that we have come a long way towards equity when we read that for the first time over 50% of students in U.S. higher education are women. But we cannot rest on our laurels before asking the proportion of female tenured professors, deans, or presidents. In the three years of its existence the P.R.A.H.E. executive has so far contained one person of color, one woman, and one retired colleague. And, our programs are white and male dominated.

Rather than follow the colonial mentality that says we have something good to export, we need to develop alternative positions. Let us share with our colleagues in other lands the search for new and innovative approaches to common problems. Let us replace "I am here to show you my superior way," with "Let us explore differences and similarities so we can learn together and from each other." What we have to offer may be more in how to avoid mistakes we have made than in how to adopt our so-called success.

I toured a marvelously modern dental school in the Netherlands and was told there were five such in Holland. "Is there a shortage of dentists here?" I asked. "Yes, but we hope to have that made up in a few years," I was told. "Then what will you do with these marvelous facilities?" I responded. "I don't know, I only train dentists, that is the government's problem." "What do you think,' I asked, "the government will do?" "I guess train dentists in the rest of the world," was the answer.

The local, regional and global economics and finance of higher education need to be studied more extensively. It seems to me that the current movements to count educational productivity by applying industrial models, and even clever attempts to show the economic advantages of a well-educated society are limited and will eventually boomerang to the detriment of educational quality. Systems in the midst of such an activity should try to pass through it quickly in my opinion and those not yet enmeshed in the industrial model now should resist it vigorously and seek alternative models to assess effectiveness. Education needs to be seen along with public health not as an economic enterprise producing goods of worth but as an essential part of the fabric of society. We simply cannot afford not to have an educated and healthy populace. Education may not solve all of society's problems, but together with public health it forms the necessary conditions for the solution of those problems.

At the beginning of the last decade the psychologist William Bevan gave an address, published in The American Psychologist, called "Higher Education in the 1970s" (Bevan, 1971). I used it ten years ago in seminars I offered here. The focus was on problems of violence, vandalism, alienation, student activism, curriculum reform in the direction of student participation. Nothing about budgets or limits to growth. There was a remark quoting Peter Schrag that the university or multiversity as we know it may cease to exist owing to the growth or learning and research departments in large corporations and government (especially military) organizations. But what about attention to philosophy, Sanskrit, Hebrew, Latin and Greek, basic research, history, a concern for human values in any systematic sense? What corporations or government departments will promote these?

Two years ago the Club of Rome had its report No Limits to Learning (Botkin, et al., 1979) published wherein it called for new approaches called innovative learning including participatory and anticipatory learning. Dave Kauftman spoke of this yesterday. The former suggests many things immediately but anticipation is not so familiar so I would like to close with an example of this. Last year I gave workshop sessions in Rotterdam and Berlin (Foster, 1982) where I used an adaptation of Torrance's (Torrance and Reynolds, 1978) future retrospective analysis to have professionals in higher education predict what will happen to the study of higher education and systematic attempts at its development. Many predicted its end before 1990. Some said that it would no longer be needed -- its job will be done; others, that it will be so thoroughly institutionalized that every academic department will attend to it. Still others predicted it will end because it failed to make a difference and the resources will be better directed elsewhere. A consideration of such alternative future scenarios exemplifies how we can learn from the future through anticipatory learning.

Here at U.B.C., Gordon Nelson and I (Foster and Nelson, 1980) have been studying the expressed needs of faculty members for areas of teaching improvement and the means they see for achieving progress towards meeting those needs. In short they tell us they have had enough lectures and newsletters, they want action. They want group discussion skills and workshops and institutional support for course development projects. These teachers want to open up communication - they want to develop new linkages.

Conclusion. These are but a few of the places we have been as an organization and as individuals and these are some characteristics of our present situation and issues we face. I hope that the program yesterday and today helps to clarify these and others such that we can find renewed energy and skills in addressing them.

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"Whither the Study of Higher Education Around the Pacific Rim"

Panel Discussion: Wednesday, October 13, 1982

"A Perspective from the United States"

Don Williams

During the early years of the Johns Hopkins University, the psychologist, G. Stanley Hall, approached President Daniel Coit Gilman with the proposal that Hall offer a course on the history of universities and learned societies (Hall, 1923, p. 251). Such a proposal made sense, given the high percentage of Johns Hopkins graduate students who later took positions in American colleges and universities. French has reported, in fact, that Johns Hopkins graduated some 1,400 advanced students during its first fifty years; and 1,000 of them accepted positions in higher education (1946, p. 204). President Gilman did not see the wisdom, however, of offering such a course; and Hall dropped the matter, at least for the time being.

A few years later Professor Hall himself became a president, and in this capacity found it possible to teach the course that he had wanted to teach at Johns Hopkins. He thus developed at Clark University what may well have been the first course on higher education taught in the United States. From these beginnings a number of other efforts followed. Edmund C. Sanford continued Hall's course begun at Clark University. In 1915 Edward F. Buchner began teaching the higher education course at Johns Hopkins that President Gilman had rejected decades earlier. Robert J. Leonard followed at Columbia University's Teachers College in 1923 with what has become the longest continuous offering of instruction in higher education at a single institution. The University of Chicago began teaching its course in higher education in 1927, Ohio State University in 1928, and Stanford in 1929. Henry Suzzallo, the president of the Carnegie Foundation for the Advancement of Teaching, traveled weekly during the early thirties from his offices in New York to Baltimore to teach a higher education course at Johns Hopkins. At my own institution, the University of Washington, Edward B. Stevens offered instruction in higher education during the 1930s and 1940s and was followed by a man named Williams in the 1950s. These early programs seemed to operate on the rationale that people working in colleges and universities should have some understanding of the history and organization of higher education.

The next period in the history of courses in higher education can be said to have lasted between 1945 and 1960. During this time the first full-time professor of higher education was named, and programs began developing for the preparation of administrators for American colleges and universities. Probably the first full-time professor of higher education was W. H. Cowley, who came to Stanford in 1945 from the presidency of Hamilton College. In 1954 Stanford named him to the endowed David Jacks chair, giving further recognition to Cowley's work in the study of higher education. A number of other giants of that period emerged, including Algo Henderson, T. R. McConnell, and John Dale Russell. Support for instruction in higher education during this period came from those who believed that former college and university administrators could train the next generation of leaders for American higher education. In Cowley's mind, too, a need existed better to understand how colleges and universities actually operate.

During 1960-75 programs in higher education flourished, much in keeping with the growth being experienced in American colleges and universities in general. This growth generated a need for qualified personnel, especially within the administrative ranks but also for instructors; and programs in higher education grew to meet that need. My own program during the early and mid-sixties had as its major thrust the training of community college administrators; and a former local community college president, much respected by college people regionally and nationally, came to the University to head the program.

Another rationale for the rise of these programs in the 1960s involved the growing interest, as reflected by Cowley in the earlier period, in higher education as a field of study in and of itself. Perhaps symbolic of that interest was the appearance in 1962 of Nevitt Sanford's The American College, in which social and behavioral scientists from a number of disciplines applied their expertise to understanding better the inner workings of colleges and universities. The field of institutional research also grew during that period, and some proportion of institutional researchers gained their training in programs in higher education.

All in all, this was a period of exciting growth for the field. The number of universities offering courses in higher education rose from thirty-one in 1949-50 to eighty-six in 1969-70, and the number of people involved in teaching these programs reached beyond five hundred during the same period (Rogers, 1969, p. 1). Growing from sessions that preceded the annual American Association for Higher Education conference, there emerged a national organization, conceived in its early stages as an association for professors of higher education but evolving rather quickly into the Association for the Study of Higher Education. This organization began publishing its own journal and appears today well established within the academic milieu. Meanwhile members of the American Educational Research Association have succeeded in forming Section J, which deals specifically with research on postsecondary education.

Today, however, many programs in higher education are in trouble. Quite explicitly, most of the rationales which have sustained them since the time of G. Stanley Hall no longer apply. The idea that people committing themselves to lifetime careers in academe should devote some part of their graduate training to the study of academe has never gained acceptance. If it had, doctoral programs in American universities would require courses in higher education as part of the graduation requirements for the degree.

The rational that dominated during 1945-75, by the same token, is no longer valid. American colleges and universities no longer suffer from a shortage of academic personnel. To the contrary they can obtain literally hundreds of applicants for every position opening that they announce. Moreover, the programs in higher education have never successfully legitimated themselves as the proper source for such people. Still preferred throughout academe (with the possible exception of the community colleges) is the administrator with a doctorate in an arts or sciences discipline who has worked his or her way through the ranks or the instructor whose pedagogical training, rather than coming through a program in higher education, has been provided within the discipline from which he or she holds a degree.

Only one rationale remains, therefore, for the continuation of programs for the study of higher education. This rationale, which grew during the 1960s and 1970s, justifies programs for the study of higher education primarily on the basis of the reliable knowledge they generate about higher education itself. Even in this sense the future is clouded, as witness a recent Chronicle of Higher Education story reporting the declining ability of the National Institute of Education to finance research in higher education (Hook, 1982). This downturn in federal funding for research in higher education puts the burden on institutional resources and on the private foundations. Such sources will support the well-established programs having outstanding researchers on their staffs, but the small one-two person programs staffed by former administrators for the training of the next generation of college and university administrators would seem to have a troubled future.

People in our field of endeavor thus face a serious challenge. If we cannot meet that challenge, then President Daniel Coit Gilman's judgment, made over a century ago at the Johns Hopkins University, will have served the test of time.

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A Cooperative Approach to Professional Development: The Canadian Connection

Peter J. Murphy

> A country like Canada must be prepared to broaden substantially the scope of its relationships with developing countries, to seek new ways to foster harmonious and fruitful relationships between nations in a world of changing needs and patterns of influence, and to use increasingly a variety of policy instruments to implement its development [assistance] objectives. (Canadian International Development Agency, 1975, p. 17).

Introduction

As the world in which we live becomes more technologically complex and socially diverse, public education systems in both developed and developing countries increase in complexity in order to satisfy changing demands for education. Traditionally, educational organizations have responded to social reform and educational innovations by incremental policies. Usually, existing policies, procedures and practices are carefully studied to assess whether they can be modified to accommodate the new pressures. As Dye (1978) so astutely notes, "incrementalism is politically expedient" (p. 33). The proposed changes do not disturb the existing equilibrium sufficiently to concern political interest groups. Over the decades, as a consequence of this policy-making approach, educational institutions have become ultra-conservative organizations.

The late twentieth century is characterized by rapid technological, social, cultural, economic and political changes which impinge on all countries of the world. The increasing interdependence among countries means that the introduction of a new technology in one country will have unknown consequences for many others. Recent improvements in communication systems acquaints people around the world with national disasters, cultural events and social reforms within hours of them happening. Individuals are more aware than ever in the past of the world in which they live. Knowledge of new social policies in one country can generate political unrest in another.

Unemployment and underemployment are becoming major social issues in many countries. At the Second World Conference on Cooperative Education, Williams (1980) reported that an estimated 26.5 million people would be unemployed in Europe by the middle of 1982. Many of the individuals concerned were between 16 and 24 years of age. Among those who live in inner cities, Williams stated that the level of unemployment "can go as high as 40, 50 and even 60 per cent" (p. 13). This situation can produce serious social disturbances such as those which occurred in Liverpool, England, last year. Similar situations exist in many developing countries. As an example, Profeta (1980) reported, at the World Cooperative Education Conference, that the Philippines unemployment "is still typically worse among the young in urban areas and slightly worse among females" (p. 50). Often, however, unemployment is obscurred in developing countries by the high level of underemployment.

The social consequences of recent advances in technology are immense. We are only beginning to become aware of the impact of laser beams, micro-computers, synthetic products and micro-chips are having on society. The high levels of unemployment, which exist in many regions of the world, reflect changes in demand for unskilled and semi-skilled manpower created by new technologies.

The Task Force on Employment Opportunities for the '80's (1981) reported that in Canada "high levels of unemployment coincided with existing skilled-labour shortages" (p. 29). A sluggish economy, a low level of industrial growth and inappropriate manpower policies were identified as factors which contributed to this phenomena. According to Axworthy (1981), Minister of Employment and Immigration, the Canadian "education system fails as an effective training ground because .... the school system is not responding to the demands of the workplace, and the market place is not signalling its requirements back to the classroom" (p. 218). Communication systems between industry and educational institutions needs to be improved in many countries.

If present trends continue, we can assume that the society of tomorrow will differ significantly from that of today. Due to the magnitude, frequency and rate at which change is occurring, it is extremely difficult to forsee the future. Toffler (1980) perceives that there will be a collision among waves of change. The collison of these wave fronts, according to Toffler, will create "a raging ocean, full of clashing currents, eddies, and maelstroms which conceal the deeper, more important historic tides" (p. 31).

Responding to Change

Traditionally, public school systems have provided children with the skills and knowledge they needed to secure productive employment and to behave as responsible citizens. During more stable periods of man's history, families remained in the communities where they were born all their lives. Also, as Kratzmann, Byrne and Worth (1980) note "the authority of wisdom of the school was rarely questioned. Education was held in high esteem by all" (p. 6). The esteem assigned education has changed with the times.

In developed countries, "a thousand and one subcultures exist, each with its own special agenda for schools" (Kratzmann, Byrne, and Worth, 1980, p. 12). Politicians are questioning a nation's investments in education. Parents are expressing concerns about the standard of education offered to their children. Taxpayers are objecting to paying higher taxes to support schools. Many government agencies are aggressively competing with education departments for limited government funds. The public education systems of most developed countries have never in the past been subjected to public pressures and fiscal forces of such magnitude. There are indications that both the general public and industrial community in most developed countries are beginning to lose confidence in their national public school systems.

The educational policies of many developing countries are being severely criticized. In the sixties, economic development planners tended to believe "that when they were confronted with seemingly impossible problems of establishing priorities, they could never make a mistake by putting a lot of money into education" (Higgins, 1968, p. 411). Regretfully, most of these countries did not possess, or had not developed, the factor inputs for full advantage to be taken of improvements in human capital. Consequently, investments in education rarely yield anticipated benefits.

At the Fourth World Congress of Comparative Education Societies, Debeauvais (1980) stated that:

> Today, people focus on the negative impact of education upon economic and social development. Doubt is cast upon the impact of the expansion of schooling on economic growth. People go further still, condemning the shortcomings and the negative consequences of the growth of schooling in the Third World, in the name of efficiency as well as in the name of equity (p. 19).

Due to political forces, scarce resources have been devoted to secondary and higher education without adequate consideration being given to manpower needs. Consequently, as Debeauvais (1980) notes, "very rapid growth in secondary education has outrun employment opportunities in the modern sector of the economy" (p. 19). Similarly, many university students have difficulty securing employment in the disciplines they have studied. This situation results from the social structure of many developing countries being "stratified according to academic achievement, so much so that degree holders are considered first class citizens and the graduates of vocational programmes second class citizens" (Profeta, 1980, p.50).

Investments in education do not seem to be yielding desired returns in either developed or developing countries. There is a mismatch in many instances between the manpower needs of a country and the thrust of the public education system. Also, people are beginning to doubt whether education systems are adequately preparing young people for the future.

Public education systems do not appear to be responding effectively to the rapidly changing needs of society. Williams and Powell (1980), at the Fourth Quadrennial International Intervisitation Programme in Educational Administration (IIP '78) made the following statement, which should give educators 'much food for thought':

> The question to be faced by school boards, faculties of education and other educational institutions is that of their very existence: we must ask why this public institution as we have known it should continue. Our answer must not be a mere compromise enforced by the pressures of different vested interest groups. It must be that there are certain services which we alone can provide (p. 42).

During the early seventies, Ingram (1973) maintained that if schools did not respond to mounting social pressures for educational reforms, schools would become dysfunctional. He suggested that "if educators wish to maintain their system and still serve the needs of the larger society their reaction to the constraint and increasing pressure upon them must be guided by a positive approach and a rational strategy" (p. 6).

Educational administrators, whether they are employed in public schools, community colleges, technical institutions or government agencies, by virtue of the positions they hold in an organization's hierarchy, significantly influence how the systems they serve respond to the changing needs of society. Traditionally, these administrators have provided educational systems with reactive leadership. When society was stable and the future was more predictable this type of leadership was excellent. In today's turbulent environment reactive leadership is inappropriate. Educational administrators have to provide educational systems with direction if they are to respond effectively to social change.

The educational administrators of tomorrow, according to Fast (1977) will have to be flexible, dynamic and precise. Williams and Powell (1980) perceive the new educational leaders to be individuals who will "act on, and not simply react to, the issues confronting [them]" (p. 51). Hoyle (1981) maintains that administrators must be able to project themselves into the future; while Culbertson (1981) recommends that educational leaders should be provided with opportunities to view issues from a world perspective.

The Preparation of Educational Administrators

At the Second International Intervisitation Programme in Educational Administration (IIP '70), Farquhar (1975) reported that educational leaders were "confronted with a context characterized by an obvious need for change, extreme pressure for change and immense confusion as to the directions change should take" (p. 231). The preparatory programmes available to administrators in the early seventies in Farquhar's opinion did not prepare educational leaders to cope effectively with the demands of a changing society.

A decade later at the Fourth International Intervisitation Programme in Educational Administration (IIP '78), Hills (1980) stated that:

> The preparation of educational administrators in North America is in a state of considerable disarray. Indeed, it does not seem too much to say that scarcely anything concerning the preparation of administrators is certain except uncertainity (p. 224).

After completing a survey of university preparation programmes in Canada, Miklos and Nixon (1979) concluded that "the changing educational scene would seem to demand adjustments in both the content of and the approaches to the study of educational administration. Improvements in professional development opportunities appeared not to have kept pace with the changing needs of administrators.

Are educational leaders ready for the twenty-first century? Are they prepared to administer learning environments in a different kind of world? Hoyle (1981) used these questions as criteria for assessing the professional programmes offered educational administrators of the United States. The major focus of learning experiences, in his opinion, was on dealing with 'here and now' issues; minimal consideration was given to the future. With a few notable exceptions, Hoyle (1981) concluded that "educational administrators are not being adequately prepared for the twenty-first century" (p. 251).

After completing a study of the extent and nature of professional development courses which were provided in England and Wales for senior staff in schools and colleges, Hughes (1982) considered there was need for:

> (1) a structured programme of award-bearing courses, effectively presented, intellectually stimulating but relevant to practice, to meet the long term career needs of those involved in, or aspiring to management responsibilities in education;
>
> (2) a flexible programme of short courses of more immediate relevance, focused on particular topics or skill requirements and possibly aimed at specific levels of responsibility (p. 9).

At the Gatwick Conference on 'Training for Heads (School Leaders) in Europe', Esp (1982) reported: "it is clear there is much work to be done and that the task is so great that coordination of effort is needed within the U.K. and also between nations" (p. 54). Van Daele (1982) strongly recommends that in the European Community" the organization of the training should bring together the prime educational researchers and performers in one task-force" (p. 82). A high level of cooperation among interest groups is of vital importance.

The professional development opportunities available to educational administrators in developing countries are extremely limited. During a discussion session at the Fourth Quadrennial International Intervisitation Programme in Educational Administration (IIP '78), Velayntham (1980) reported that in the developing countries in the Asian region providing professional pre-service and in-service programmes for educational executives was considered to be a national priority. New professional development opportunities were needed so these executives could cope effectively with uncertainty, change and growth. In South American countries, Mascaro (1980) informed conference participants in another seminar that Ministries of Education are beginning, with the assistance of several international agencies, to establish training policies for educational administrators.

Present deficiencies in training opportunities for educational executives in most developing countries is preventing public education systems from attaining, educational social and national goals. Recently, the World Bank (1980) reported that "the development of national managerial, administrative, and analytic capacities lags behind the growth in size and complexity of the educational enterprise" (p. 53). Due to this phenomenon, most educational systems are unable to respond satisfactorily to the changing demands of the societies they serve.

Professional Networks

Preparation programmes for educational administrators in both developed and developing countries need to be substantially improved. With only a few exceptions, most programmes are not adequately preparing administrators for future contingencies. Most programmes are designed for the beginning principal or headmaster who posses minimal knowledge of administration. Furthermore, the majority of programmes are offered by universities and require participants to become involved in graduate work which may extend over several years.

A number of progressive systems provide potential principals and headmasters with a series of workshops. These professional sessions tend to focus on the technical aspects of administration and to be primarily concerned with local educational issues. Government departments frequently arrange one week inservice programmes for new administrators and occasional special workshops on specific management problems.

Professional development opportunities for senior educational executives are virtually non-existent in most countries. Yet these administrators have professional development needs as great if not greater than their junior colleagues who are just commencing their careers in administration. Except for attending an occasional conference, these educational leaders usually have not been involved in any structured professional activity for years. Under these circumstances, many of these administrators have become jaded, intellectually stagnant, unwilling to initiate change, and extremely 'narrow' in their perceptions.

Most senior educational executives, by virtue of the appointments they hold in government departments, technical institutions, community colleges and public school systems, can not be absent from their positions for any significant period of time. Finding suitable replacements, especially in developing countries where senior managers are scarce, can be extremely difficult. New professional learning experiences are urgently needed which will professionally rejuvenate these administrators.

Modern technology is bringing into reality the concept of the world being a global village. Similarly, the growth of multi-national corporations, an expansion of international trade and a scarcity of certain natural resources have made nations more interdependent. As a consequence of these technological and economic forces, educational leaders around the world are finding themselves confronted by common management problems and educational issues.

Culbertson (1981) maintains that if educational executives are to resolve many of these problems, it is essential that they consider them in an international context. By establishing international networks for educational administrators, Culbertson (1981) believes these executives will "acquire world perspectives and effective skills for anticipating and managing the future" (p. 283). Such networks would undoubtedly enable administrators to discuss common problems, action strategies, innovative practices and future contingencies. This review and evaluation of educational systems would improve present levels of international understanding and professional cooperation (Yoo, 1980).

Several professional networks do presently exist which have been established by such associations as the Universities Council for Educational Administration, the Commonwealth Council for Educational Administration, the European Forum on Educational Administration, the Interamerican Society for Educational Administration and the British Educational Administration Society. The members of these associations tend to be university scholars who are involved in training administrators, who are extending our knowledge of administration and who are conducting research on many aspects of educational administration. A few field practitioners attend the conferences sponsored by the associations. Usually, these practising administrators have an interest in studying administration as an academic discipline. Often conference workshops focus on theoretical issues in administration. The integration of theory with practice is not always given adequate consideration. The involvement of educational executives in existing professional networks has been limited due to the theoretical thrust of activities and the composition of participants.

The Canadian International Development Agency (1980) has recently initiated a new project called 'The Management for Change Programme'. This exchange programme scheme is "to develop innovative ways of strengthening the management capabilities of developing countries so they can make more efficient and productive use of their resources" (Canadian International Development Agency, 1980, p. 1). The primary purpose of the project is attained through a number of activities, including:

(1) Inviting senior personnel from government and para-government sectors of developing countries to visit Canada, as management associates, to seek solutions to specific management issues.

(2) Providing funds for senior managers and executives from the public and private sectors in Canada to visit developing countries for short-term assignments. While in the developing countries, the administrators would assist government agencies deal with specific management problems.

This intervisitation scheme will not only improve the management capacity of the developing countries but also enhance the professional development of the Canadian administrators who participate in the activities.

Preliminary discussions are taking place for establishing an exchange programme for senior educational leaders in British Columbia and the South Pacific. This intervisitation programme is intended to provide the executives with learning experiences which will enable them to become more effective leaders. The purpose of this venture will be achieved by satisfying several basic objectives and a number of general aims, such as:

Basic objectives:

(1) To improve participants understanding of contemporary managerial issues;

(2) To extend participant's knowledge of strategic planning, applied research and personnel management;

(3) To encourage participants to study management problems in an international context; and

(4) To assist participants to acquire skills for anticipating and managing the future.

General Aims

(1) To establish new professional linkages between Canada and the South Pacific; and

(2) To identify and resolve managerial problems in the participant's educational systems.

A cooperative professional experience of this type will give educational executives opportunities to experience 'first-hand' the educational environment in a different socio-economic and cultural setting.

The exchange administrators will be adopted by local educational institutions and government agencies so they can become acquainted with their operations. Participants will be offered opportunities to become familiar with the cultural, social, professional, geographic and academic character of the communities they visit. Similarly opportunities will be provided for individuals to visit schools, colleges and technical institutions in the communities so they can interact with staff members and administrators about specific managerial, planning and research issues.

A number of professional seminars will be arranged so the visiting executives can meet senior government officials, university faculty members and field administrators. These seminars are designed to initiate discussions on contemporary management problems, future educational trends, new innovations and recent research studies. While in the host communities, the exchange administrators will be expected to speak in seminar sessions on important educational issues confronting their institutions or agencies.

All executives who participate in the exchange scheme will be required to billet an exchange administrator or secure alternative accommodation. This policy is designed to reduce expenses, to acquaint the visiting educator with the lifestyle of the host communities and to nurture bonds of friendship.

The proposed intervisitation programme is a coooperative approach to professional development which will offer educational executives learning experiences which will better prepare them to cope with the challenges of tomorrow. Though the majority of participants will be field practitioners, the learning activities will focus on resolving issues through a greater understanding of the theory and practice of educational administration.

Conclusion

Public education systems in both developed and developing countries are presently being subjected to numerous dynamic societal forces. How these systems respond to such pressures will, to a significant extent, be determined by the men and women who occupy senior executive positions. These individuals by virtue of the appointments they hold influence decision-making.

Professional development opportunities are presently scarce for senior executives. The majority of training programmes for administration are designed for beginning principals or headmasters who are commencing their careers in administration. There is growing evidence that these programmes are not adequately satisfying the professional needs of junior executives. Many scholars are recommending that present professional development programmes be substantially improved so they offer learning experiences which will better prepare educational administrators for the challenges of the twenty-first century.

Most senior educational executives can only be absent from their offices for short periods of time. Therefore, they require high quality, intensive, professional development experiences. International intervisitation schemes possess substantial potential for providing executives with these types of learning experiences. At present an elite group of university scholars participate in such schemes. New exchange programmes are needed which will extend the benefits of international cooperation to field practitioners.

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Symposium on The Amplified Professor:

Some Aspects of Concept Learning, Using Film and Other Media

Panelists:

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J. Gordon Nelson
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Introduction:

This colloquium was directed at sharing some interdisciplinary perspectives within the Pacific Rim on improving communication in teaching.

The focus in this study is on "The Amplified Professor - Some Aspects of How He or She Can Enhance Concept Learning Using Film and Other Media."

Our conception of "amplified" is not limited to the technology of amplification only, but is carried through to the underlying values and attitudes that must also be enlarged if the teacher in the contemporary world is fully to commit himself or herself to current potentialities.

To explore some interdisciplinary perspectives on the subject of how the university teacher can amplify his teaching of concepts by using film and other media (as well as by his or her philosophy of teaching), papers were given by Edward Bakony, F.J. Fulton Fisher, J. Gordon Nelson, and Libuse J. Tyhurst (in order of presentation).

Considerable discussion between the participants preceded the individual presentations. The objective of the colloquium was to present a cross-disciplinary heuristic on the topic.

Using Film in Teaching Concepts - Some Significant Aspects

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We live and teach in a society pervaded by film, television and other visual media. The proliferation of satellite and computer-assisted film and television retrieval and distribution systems has so intensified the permeation of these media in our culture that we are reminded continually of Marshall McLuhan's observation that media are "the nervous system of society."

How can we deal with this configuration of imagery in university teaching? More particularly, can we utilize some of its elements - film, in particular - to help enhance concept learning? First, let us look at the contextual relationship which these media present to university teaching.

Television commercials, graphic magazine advertisements, TV serials, feature motion pictures and other media all constitute in our culture what George Gerbner, Dean of the Graduate Program at the Annenberg School of Communications at the University of Pennsylvania, calls "the symbolic environment." This symbolic environment exercises considerable influence in shaping our perception of reality and the social concepts and values we form. Exercise of such power poses important questions of social responsibility, Gerbner points out. Just as we are concerned with testing the nature of the physical environment, should we not also be concerned with testing the nature of the symbolic environment, he asks.

As university teachers and hopefully as humanists, we inevitably must confront this question. Marshall McLuhan (as did Sapir and Whorf) called these media new "languages" and Sapir and Whorf reiterated Gerbner's thesis that they structure our perception of reality. McLuhan emphasized the need to understand them and to integrate them into our culture in his monograph, CLASSROOM WITHOUT WALLS. Because watching film and television occupies such a major portion of students' time, he observed, most learning (particularly at the pre-university level) occurs outside the classroom.

In this extra curricular environment, film and television programs are produced with a professional flair. They can frequently be used creatively as a referential framework in developing certain concepts. But, to the extent that they promulgate greed, sexism, narcissism and violence as virtues, they could be viewed as vulgarizing the "language" of film and television. And as Canadian writer, Northrup Frye observed: to vulgarize a society's language is the surest way to vulgarize its culture.

As teachers at university we need to consider this vulgarization. University, after all, means "universe-ity." And, if we agree with Will and Ariel Durant's general conception of education as "the transmission of civilization," we are inevitably involved - whatever our individual disciplines - with universal questions of the quality of life.

We shall return to these questions later, in a discussion of Ingmar Bergman's film, THE SEVENTH SEAL and other films used as resources for concept learning. But first, let us take a brief historical overview of the beginnings of the use of visual media in teaching.

Johannes Amos Comenius from Moravia (now part of Czechoslovakia) in 1657 oversaw the publication in Nuremberg of what was probably the first illustrated textbook designed for students' use in an instructional setting. It was called "Orbis Sensualium Pictus" (The Visible World Pictured). The layout and the illustrations of the work were expressly designed to enhance learning.

Comenius was aware of the sensory appeal of imagery to attract students' interest and to help them learn. He remarked on this in his opening page by quoting Aristotle: "Nihil est in intellectu, quod non prius fuit in sensu" (There is nothing in the mind that was not first in the senses).

This appeal of imagery to the senses as an initial stage in learning was amplified by the invention of photography. Photographs brought both a naturalism and a particular connotative power to imagery. They made realizable a universal, visual vernacular. This visual language was further amplified by the invention of motion pictures which gave photography movement and rhythm. Life itself seemed to spring from the screen.

But motion pictures did more than just to record life. They developed particular powers of expression at the connotative level. They could draw not only on the connotative language of photography but also on the connotative languages of poetic speech, music, and dance in addition to the specific connotative power of the moving picture such as camera movements and editing. Associated with this connotative power was a capability to create visual experiences that were highly vicarious. (Hollywood vernacular has seeing a film as "getting your vicaries").

Also, by creating their own visual geography, movies have been able to transport audiences through boundaries of space and time. And early silent films created a non-verbal visual language that has been able to transcend many barriers of language and culture. The silent films of Chaplin are a striking case in point. Being projected onto a large screen movies created a common experiential base which could be utilized in teaching and in seminal discussion. Because of these communicative powers, film can be employed in a variety of ways to "amplify" learning.

Piaget pointed out that the eyes are the window of the brain. When students have difficulty in visualizing concepts, for example, the instructor, by integrating concrete visual referrants in his lecture, can frequently help them "see" what he is trying to explain.

For example, he may be trying to explain Einstein's theory of Relativity but students have difficulty in visualizing the concepts involved. Einstein himself realized this problem, and in the mid 1920's he supervised the production of a silent film at the Max Fleischer Studios in Hollywood (famous as producers of the "Popeye" cartoons). Einstein turned to film to provide some concrete visual referrants. He utilized the sensory, vicarious and connotative powers of film to illustrate differentiations based on a common experiential base to lead to the development of concepts. In doing this, he utilized imaginative symbols and visual metaphors.

To illustrate the deception of our senses, he begins the film with a shot of a pencil in a glass beaker of water - seemingly bent. Analagous deceptions, he reveals, have led us to a misconception of the laws of the universe. By gradual stages, using similar everyday visual analogies with regard to motion, direction, size, speed and time, he shows how our perception of all these concepts has been deceptive.

Then, by using animation, slow motion, freeze frame, he transcends space and time, and virtually carries us out into the universe, "showing" us these concepts from perspectives ordinarily not visible. Brilliantly, he helps to concretize the abstract and thereby helps overcome some of the physical, as well as some of the intellectual barriers to learning. With this film imagery, he helps make it easier for students to visualize and - thereby to understand - how motion, direction, size, speed and time are all relative.

Einstein's film is not a substitute for good teaching but rather a resource that can be used to help amplify good teaching. "The image is the great instrument of instruction. What a (student) gets out of any subject presented to him is simply the images he forms in regard to it," observed John Dewey in MY PEDAGOGICAL CREED. Without images - whether interior (in the mind) or exterior (on film), or both - we could not imagine, memorize, think, or create. Students' forming of images in concept learning can often be stimulated by exposure to the symbolic imagery of film with the sensory, vicarious experience it can provide and the connotations it can evoke.

This evocative power of film can be vividly illustrated by screening what is probably the greatest propaganda film ever made: Leni Riefenstahl's 1936 film glorifying Hitler and the Nazi party at a Nuremberg rally - THE TRIUMPH OF THE WILL. By symbolically impregnating and orchestrating the form and rhythm of the more or less prosaic speeches and marches of the party rally, she imparted to the resulting film a feeling of invincible progression to a Nazi ideal embodied in the person of Hitler.

It is revealing to compare the propaganda techniques employed in this film with those used in many contemporary television commercials - the fostering and exploitation of anxiety, the appeal to people's desire to feel superior and many others.

But let us consider a more positive possible application of the expressive imagery of film in learning. We have a Humanities class where students are being led to contemplate two metaphysical questions: of the existence of God, and of the existence of good and evil in the souls of men, in the context of the turmoil and violence of contemporary society. How can one lead them to better apprehend and to explore these abstract, rather sweeping concepts? How can one stimulate them to consider possible relevances between these metaphysical questions and their everyday lives and survival? How can one induce them to apprehend these questions in a universal social and historical context? Are there resources one could draw upon to stimulate their thinking about these questions experientially.

Generally, metaphysical concepts are easier to express through linguistic symbols than through concrete filmic symbols. But Swedish director, Ingmar Bergman, who seems to think in images, succeeds in bringing metaphysical concepts to life through the vivid symbols in his films. Bergman's symbols, being thought-impregnated images or details (like movement) evoke a complex of conscious and unconscious associations that point to wider meanings on other levels. A vivid case in point is his 1957 masterpiece, THE SEVENTH SEAL.

The film is a kind of epic parable. It recounts the symbolic quest of a knight, back from the Crusades on his homeward journey through Sweden. Disillusioned by his experiences, he seeks answers to ultimate questions of life, death, good and evil, and the existence of God.

The first shot shows a mordant sky as we hear an unsettling, ethereal chorus on the sound track. The second shot shows a medium close-up of a great, hovering bird of prey as we hear only the sound of the wind. The third shot shows the eternal ocean, breakers rolling onto a shore. The fourth shot reveals the knight and his squire on their homeward journey. The symbolic rhythm of the imagery carries us along.

Cognitively, the sequence begins the narrative and frames it in a context of universality and timelessness. Affectively, it induces feelings of foreboding and doom. As the knight and squire journey ever deeper into a homeland ridden by plague, religious bigotry, inhumanity and fear, the symbolic imagery of the film becomes pregnant with contemporary metaphors for mankind's spiritual malaise and for the threat of thermonuclear war. The flow of imagery envelops us and, vicariously, we ride along with the knight on our own quest, in our own time - in the film's social context the Middle Ages and the 20th century merge.

Bergman's use of the human face and gesture in his films to convey concepts that are non-verbal is extraordinary: the passionate intensity of the Knight's face, the fear in the eyes of a young girl about to be burned at the stake as a witch, the blind bigotry in the faces of a tavern mob, the light of love in the faces of Jof, Mia and their infant who symbolize the Holy Family, the spastic movement of a procession of fear-crazed flagellants. All these images have a haunting, eloquent quality.

The pioneer Hungarian film theorist, Bela Balasz in "Der Sichtbare Mensch" (The Faces of Men) from his treatise, "The Theory of the Film" alluded to this particular power motion pictures have - through revealing the human face and gesture - to express concepts that are non-verbal:

> The gestures of visual man are not intended to convey concepts which can be expressed in words, but such inner experiences, such non-rational emotions which would still remain unexpressed when everything that can be told has been told. Such emotions lie in the deepest level of the soul and cannot be approached by words that are the mere reflections of concepts; just as our musical experiences cannot be expressed in rationalized concepts. What appears on the face and in facial expression is a spiritual experience which is rendered immediately visible without the intermediary of words.
>
> It is the expressive movement, the gesture, that is the aboriginal mother-tongue of the human race.

In my film classes at McGill, I always used to like to end our discussion of THE SEVENTH SEAL with a semi-jocular punch line which they could use to impress their friends. It was Andrew Sarris' observation: the basic question about THE SEVENTH SEAL is, is the film a metaphysical allegory couched in earthy terms or is it an earthy allegory couched in metaphysical terms?

Levity aside, one could say that viewing THE SEVENTH SEAL can almost be like having a spiritual experience. The questions of the existence of God, of good and evil in the souls of men can resonate in our own souls with a universality, timelessness and personal relevance evoked by the vivid symbolic imagery of the film.

Man's ideal quest for God, Bergman implies, is the quest for his own humanity and understanding. The evocative symbolism of the film illuminates his quest with wisdom, compassion, irony and wit. The film does not shrink from the violence of the Middle Ages. But it depicts it integrally - as a negation of humanity, often borne out of ignorance and fear. It is not distorted and exploited for prurience and sensation. The implications of the film are positive and uplifting - God can be found - not as a distant, fearsome abstraction - but in ourselves, in our own humanity and love.

Not to lose our fellow feeling is the manifestation of His spirit. It is also the manifestation of our own self-interest and survival, if we are to avoid annihilating each other through thermonuclear war. These are sentiments that have been echoed by Alexander Sozhentisyn in his 1976 Commencement Address at Harvard and by Jonathan Schell in his 1982 book, THE FATE OF THE EARTH. In voicing them, artists, like research scientists, are the antennae of society.

THE SEVENTH SEAL and EINSTEIN'S THEORY OF RELATIVITY are two variegated examples of the possibilities of enhancing concept learning using film. Another salutory application is in endeavouring to dispel mistaken concepts or attitudes to so-called "alien" cultures. It is difficult for anyone to regard Eskimos as abstractions or as ignorant savages after seeing Robert Flaherty's 1922 film about the struggle for survival of the Eskimo, NANOOK.

And it has been the great Japanese feature films like RASHOMON, GATE OF HELL, THE HUMAN CONDITION and THRONE OF BLOOD that have helped to lead North Americans to an appreciation of some of the basic concepts that create Japanese culture. Presenting them in the form of dramatized events further facilitates understanding. These and many other international feature films are resources that can be used productively in teaching.

The Pacific Rim is rich in film resources. The vivd Renaissance of the feature film in Australia (BREAKER MORANT, GALLIPOLI, PICNIC AT HANGING ROCK - and the earlier WALKABOUT) provides world-wide historical perspectives on political corruption and venality and on basic human values. The documentary films of the Australian National Film Board provide valuable anthropological, sociological and cultural documents.

In Canada, similar documents in the Canadian context are available in many well conceived short films. Tom Daly and Colin Low's paen to the quest of the human spirit as seen in the Klondyke Gold Rush, CITY OF GOLD is typical. Terence McCartney-Filgate and David Suzuki's film on the energy crisis, THIS IS AN EMERGENCY is a superb teaching film. With imagination, wit, originality, and in contexts everyone can relate to, they have created a film which attracts and involves even the most apathetic viewer in a subject which, otherwise treated in a mundane, tendentious way, might lose many in its audience.

We have already mentioned the feature films of Japan by directors like Kurosawa, Kobayashi, Mizoguchi, Shinoda, Ozu, to name only a few. Illuminating cross-cultural perspectives abound, for example, in the magnificent Japanese film of MACBETH - entitled THRONE OF BLOOD. Directed by Akira Kurosawa, it limns the universal themes of unbridled ambition and the hero with the fatal flaw from another cultural perspective.

To mention only a few of the outstanding resources in the USA, there are the fine, variegated University of California Extension Department's Film Library and the informative and entertaining programs of American Public Broadcasting (PBS) such as NOVA and MASTERPIECE

THEATRE.

And in Hollywood there is the work of that existential philosopher, Groucho Marx. With his brothers Harpo and Chico, he transcended pretentious, hypocritical values in a rapacious society by bringing not order out of its chaos, but chaos out of its order. Other film resources in the Pacific Rim abound.

There can actually be a kind of musicality in using film in teaching. Motion pictures, like music, appeal directly to the native sensibilities. In some ways the university teacher who is using film can be like an impressario, or a conductor with an invited soloist.

Using film is not a panacea for overcoming difficulties in concept learning. But it can help students - particularly those who have difficulty visualizing - a great deal. By integrating film in his lectures, the university instructor can truly become "the amplified professor."

Addendum

Film Clips Used to Illustrate Major Points in Text

1. Long shot of Milky Way Galaxy as tiny orb in universe.
2. Long shot of Picture One as tiny part of an infinitely vaster universe.
3. Medium shot of Hitler reviewing marchpast of "Liebstandarte" SS division from Leni Riefenstahl's 1936 Nazi propaganda film, THE TRIUMPH OF THE WILL.
4. Close-up of faces of Senator Joseph McCarthy and his counsel, Roy Cohn, in Emile de Antonio's 1963 film, POINT OF ORDER.
5. Close-up of faces of three welfare applicants from former Columbia Law Professor Frederick Wiseman's 1975 film, WELFARE.
6. Full shot of English child in poorhouse in late 1890's.
7. Long shot of tropical rainforest in Martinique.
8. Long shot of Marx Brothers, surrealistically transcending vicissitudes of being crowded like sardines in hotel room, from 1930's film, ROOM SERVICE.

New Yorker Cartoons Used to Lighten Text

1. Younger TV-formed executive being looked at askance by older corporate board members in corporate board room.
2. Producer with tin cup panhandling on N.Y. street. He wears a sandwich board which says: "I have a great idea for a TV series but I've got to get it typed up."
3. Cave-men like committee members having angry budget allocation meeting.

Using Film in Educational Instruction and in Developing Linkages around the Pacific Rim.

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The purpose of this paper is twofold: (1) to present a set of six reasons for using film in educational instruction, and (2) to describe a method of using film to develop linkages around the Pacific Rim. The first establishes the roles, the reasons, and the importance of using film in education; the second suggests a method of using film to gain a greater cultural awareness of our Pacific Rim neighbors.

Reasons for Using Film in Education

The first reason for film in education is that it concretizes the concept being taught. Bruner's (1966) method of instruction suggests that students learn by proceeding inductively from the concrete to the abstract. In communicating ideas, we are taught that abstract terms are vague and imprecise, and we should use the concrete and specific rather than the abstract and general (Clark, 1971; Mudd & Sillers, 1969; Strunk & White, 1972). Many examples of abstract vs. concrete communication can be given (e.g., Orwell's translation of Ecclesiastes; see Strunk & White, 1972), but the point here is that film also can be used to make more concrete, or observable, an abstract concept. For example, the abstract concept of "alienation" would be rendered more concrete by showing Truffaut's film 400 Blows, a story about a boy's communication difficulties with his parents and school and his eventual escape from a reformatory. Another example is to explore the concept of "perception" with Kurosawa's Rashomon, a story of a noble man and his wife travelling through the country. They are ambushed by a bandit, and the rest of the movie retells the story seen through the individual perceptions of the husband, wife, and bandit. Each story is quite different and believable, thus underscoring the difficulty with individual differences in perception. Film also has the quality of bringing many more concrete experiences into the classroom than one could ever hope to achieve through, for example, field trips (i.e., bringing the class to the objects).

A second reason for use of film in education is to lend credibility or support for the concept you are teaching. An example of this would be the incident of the professor who was discussing Kohlberg's Theory of Moral Development to an unreceptive class. The students objected to the hierarchical system of low to high moral thinking, and the subsequent showing of the film strip First Things, helped the students see concrete examples of theory application (i.e., the use of dilemmas in a small group format). In the end, the instructor felt vindicated after having shown the film.

A third reason for the use of film in education is to draw out similarities and contrasts within an academic discipline. Ausubel's (1968) theory of meaningful verbal learning involves students in learning to appreciate the qualities of ideas and events by exploring similarities and differences among them. Film is ideally suited to providing this sort of opportunity. For example, in psychology, film can help delineate the dichotomy between the Environmentalist and the Hereditarians. An instructor might use a single movie to illustrate this dicotomy (e.g., Cognitive Development), or to use separate contrasting films (e.g., Behavior Modification and Piaget's Theory of Conservation). Another dichotomy, more academic in nature, is the difference between "Theory" and "Practice". Many students value one more highly than the other and it is often a source of contention. An instructor might lecture on the theory and show a movie on the application of the theory, or show a theory film (e.g. Conversation with B. F. Skinner) and an application film (e.g., Token Economy).

A fourth reason for the use of films would be that they are motivational. Examples of this would be films in the Critical Moments in Teaching Film Series. A short ten minute problem oriented "stimulus film" is shown, followed by small problem solving discussion groups. One stimulus movie is called Report Card, and it concerns a new teacher who doesn't want to grade on "the curve". She uses criterion reference testing and not the norm reference testing which is a policy in her school. Consequently her grades are higher than those of other teachers and she is faced with peer presssure to change her grading procedure. The film ends with the problem, and, in an effort to find solutions, the process of group discussions begins. Motivation is typically high for this exercise since it capitalizes on the "Zeigarnik Effect" (i.e., incompleted tasks are motivating, and the film shows no solutions).

A fifth reason for film use would be in the value of modelling. An example of this would be in viewing the films Adlerian Family Counselling and the Three Approaches to Psychotherapy Series: Rogers, Perls, and Ellis. Another modelling film would be Dealing with Discipline Problems (the Glasser Reality Therapy Model). Bandura (1977) has repeatedly called attention to the powerful effects of models on behavior. Through vicarious conditioning and rehearsal, film mediated learning provides students with many more opportunities to acquire skills, attitudes, values and ideas than they might in a laboratory setting.

A sixth reason for film use would be instructional. This is perhaps a film's most basic role. To focus more specifically on the topic of developing linkages around the Pacific Rim, the goal of cultural awareness would be appropriate. An example of this would be Kagan's films Cross-Cultural Approach to the Acquisitation of Sex Roles and Social Standards and A Cross-Cultural Approach to Cognition. Both films discuss their themes within the culturally diverse settings of Guatemala, Kenya and Japan, two of which are incidently in the Pacific Rim. This later point suggests the next category in this paper.

Use of Film in Developing Linkages around the Pacific Rim

First, a word about technology. Video tapes can more easily be shot and presented on currently available video-equipment than on 8mm or 16mm film with attendant developing costs and time. Also video tapes are less expensive and can easily be erased. Now that playback instruments are available to provide switching between the North American system of resolution and the finer system in use in Japan and Australia, exchanges of tapes around the Pacific Rim would be facilitated.

The use of video tapes in developing linkages around the Pacific Rim, suggests the following ideas. First, little "slices of life" tapes could be made from students in various countries around the Rim. These tapes could then be exchanged, similar to the format of a "pen pal" arrangement. Many classes now exchange class letters to other classes in foreign countries.

Individual teachers could make exchange arrangements or a college or university could act as a "clearing house" to set up such arrangements.

The themes of these pen-pal video-films could range from typical days in a country (e.g., typical classroom activities, afterschool play and work, and routine evening activities in a home). Another theme might be modelled after the TV Program Kidsworld, where students interview other students about their hobbies, sports, interests, or accomplishments. Perhaps another theme might be a short movie written, directed, and acted by the students. Language differences could be ameliorated by translators, and oral dubbing or written subtitles could be provided. These movies could be used in language labs to illustrate actual language as used by one's counterparts abroad.

The six reasons for film usage discussed above, also apply to some of the reasons for video tape usage. These pen-pal video tapes could be enjoyable, instructive, and creative. They could be used to show differences and commonalities between cultures, reduce prejudice, and foster the development of linkages around the Pacific Rim.

Summary

Six reasons for using film are (1) it concretizes the the abstract, (2) it lends credibility and support for the concept being taught, (3) it can be used as a pedagological method of comparing similarities and differences, (4) it enhances motivation, (5) it makes use of modelling, and (6) it has an instructional function which maximizes the use of visuals (e.g., it can enhance cultural awareness with visuals of different cultural environments).

Suggestions for using film in developing linkages around the Pacific Rim include the notion of using video tapes in a pen-pal exchange format in conjunction with language and social studies courses. The themes of these tapes could include a wide range of environmental activities engaged in by the participating class. General cultural as well as specific regional differences could be noted and appreciated. High motivational learning would be predicted with the active participation of class members from both countries.

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WHAT LINKAGES? WHAT VALUES?

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I am going to tell you a short story, an allegory. But before doing so I must set the stage so to speak. This may help explain why it is relevant for a biologist to express a view about education. And in particular why we must ask ourselves some very important questions about the assumptions that underly any consideration of "linkages around the Pacific Rim."

My field is a sort of theoretical biology, a sort of biological philosophy. I deal with evolutionary ecology, and for the uninformed, that is a search for principles of stability and change in various kinds of living systems. I say various kinds, not only to mean different kinds of organisms, but also different levels of organization. It is just as important to understand the principles of stability in a large complex community of organisms, an ecosystem in other words, as it is to understand the principles applying to particular species, or even particular individuals of a species. Another name for my kind of thing, my area of study, is General Systems Theory. One important role of such studies is to find principles that apply equally to all kinds of systems. Let me explain.

Here is a basic list of system functions that every kind of system must be able to carry out:

Whether a single cell, a large organism, or even a human city there must always be:-

1. A supply of energy & raw materials
2. A means of watching out for resources as well as dangers
3. An internal coordination system
4. A means for repairing damage and defending against such damage
5. An internal storehouse of information to guide future responses-in a word-a memory

and yet at the same time

6. A means by which the guiding information can be altered to suit new challenges

and that necessarily involves

7. Some way of generating alternatives that might work better.

Lets look at the list again using shorthand terms:-

1. Supplying energy & materials (and losing wastes) = resource throughput
2. Lookout system = monitoring
3. Coordinating system = integration
4. Repair/defense = recovery
5. Stored guidelines = memory
6. Guideline change system A = choices
7. Guideline change system B = choosing

If any living or self-maintaining system is going to persist through time it cannot overlook any one of these seven functions.

Society, is a living, self-maintaining system. Does it measure up? If the theory is correct then the above principles should be important enough to be reflected in operating rules for society; in laws, customs, values, ethical principles.

It is not a very big list of principles. So it should not be hard to find traditional statements about guiding principles. Where do you look for fundamental principles about value systems: i.e. ethical principles?

Obviously most cultures have some way of maintaining records about guiding principles. Sometimes this is by word of mouth, sometimes in symbolic forms of other kinds such as sacred scrolls or books about such principles. Almost invariably the principles are dramatically illustrated in story or poem or song.

Sometimes the principles are actually set out in very succinct lists. For example, the traditional Taoist principles attributed to Lao Tsu have sometimes been translated from the Chinese as:

Gentleness (in the sense of balancing ones effort to the needs of the situation)
Frugality (in the sense of not wasting resources)
Humility (not in the sense of submissiveness, but rather "not always wanting to be first")

But what about our own ethical principles in what is collectively known as the Judaeo-Christian tradition? Can we find its ethical principles on record anywhere? Of course! In the days when biblical studies were more widespread, it was common to talk about THE CARDINAL VIRTUES. There were of course two lists, an Old Testament and a New Testament version. Here are the two lists, in the order commonly quoted:-

Justice
Prudence

Temperance
Fortitude

and Faith
Hope
Charity (= Love)

I can see you shaking your heads and asking "What does this have to do with Biology and Education?' Be patient! I won't keep you in suspense.

Take our list again of Systems Functions

Resources	Justice	(health)
Monitoring	Prudence	(vigilance)
Integration	Temperance	(moderation)
Recovery	Fortitude	(courage)
Memory	Faith	(confidence)
Choosing	Hope	(resourcefulness)
Choices	Charity	(imagination)

The parallels are obvious.

Now let me tell you my story.

Once upon a time there was a far-off kingdom renowned for the shared wealth, the productivity, and the well-being and peacefulness of all its' citizens. The envy of surrounding countries, this peacable kingdom was often visited by entrepreneurs, interlopers, and even enemies who tried, but always unsuccessfully, to cash-in on its rich resources. Why were these envious people never successful in changing things?

Well, the founders of the far-off kingdom, with great wisdom, had recognized the importance of two things. They had built these two important elements into every level of the kingdom and its governing, with great strength and firmness.

What were these magical principles: They were respectively, VALUES and EDUCATION. And, as in every other society, an exceedingly powerful device was used for linking education and values together. They used the time-honored tradition of story-telling with its endless use of dramatic metaphors - in myths, and legends, in poems and epics, in plays and music - always to strengthen and renew the fundamental values of the society no matter what else was being also learned in the process.

The values of the far-off kingdom were, of course, the values of COOPERATION, SHARING, AND MAXIMIZED WELFARE FOR ALL AS A RIGHT-

Naturally the career of the storyteller, the poet, and the singer were highly revered throughout the kingdom...after all some are more memorable than others. These were of course the teachers, the educators, the tenders of the sacred flame...not merely of knowledge and skills, but much more important...of values. There were important traditions to uphold.

One day a very clever inventor discovered what looked like a wonderful boon for prosperity...how to record in all their vitality, the voices and the images of the storytellers, the poets and the actors... (that is to say, the teachers)...after all, some are more memorable than others.

But the educators, sad to say, were not very impressed. They had been taught that their great contribution was their capacity to move their audiences, to share their knowledge, their values and their skills with the rest of the kingdom. After all some were more memorable than others. They couldn't see how a machine could replace their special qualities. They accordingly made little use of the new technology except to convey ever increasing amounts of information, more details, more facts, and more work for their listeners. They had important traditions to uphold.

However, there were some people who could see the usefulness of the new technology. These were the visiting entrepreneurs from other countries. They knew that people loved watching plays, hearing stories, listening to music. They saw a great way to make a profit. They hired all sorts of writers and actors and musicians to make wonderfully entertaining new epics for the new medium. And the people loved it. The whole society watched, hour after hour, more and more fascinated with its marvels of realism and inventiveness.

But of course, coming from a different culture, the stories in the new medium, didn't share the same values. They reflected those from outside the kingdom. These were expressed automatically by the dramatic metaphors of the new medium. They were, sad to say, those of wealth, of power, of greed and personal gain.

And the traditional providers of the old medium... the teachers and educators... could never compete. In short, they had missed the bus. After all, some things are more memorable than others. And besides, they thought they remembered that they had important traditions to uphold.

Well, to keep it short, the new values, perpetuated by the new medium, became the order of the day. Even the new generations of educators became imbued with the new guidelines of behaviour. They, like everyone else, became obsessed with the socially sanctioned power, and wealth, and productivity...(manifested of course, by the size of their research grants and the number of their publications!!)

As value-providers, the educational institutions almost repudiated themselves, handing over such "value-ridden" nonsense to the purveyors of the new medium. (Whatever happened to the important traditions?)

And to this day, nobody in the kingdom can understand why things are out of kilter. Why so many people are unhappy: even those who now successfully manifest the new values in their wealth and power. "After all", they kept saying to themselves wistfully, "aren't some people supposed to be more memorable than others?"

Thats the end of my story. Its message is simple. TV and Film are the latest in a crucially important age-old tradition which manifests, as always, the power of dramatic metaphor as the primary value-provider. It may not have been the original intention, but it is simply a fact.

If you agree, then I wonder what you are doing about it? How often do each of you intentionally use the value-providing aspects of the new story-telling medium? Every culture, from so called "primitive" to so called "advanced" makes use of story telling as the powerful value-providing tool. But how do we use it? For intentional value-education? Hardly ever! To entertain? All the time! But who monitors the hidden values?

The distinction between the human and other social animals is not, as some assume, our greater intelligence (whatever that means). It is the capacity for complex language. Our power to communicate socially with the help of many-dimensioned metaphors in poetry and drama is unmatched. And it is what makes possible our unmatched potential for co-operation. Specifically, educability, our power to imbue our offspring with mutually supportive attitudes and values in passing, as we tell them tales of wonder and imagination, is at the central core of our distinctive human-ness. Without it, we would be just another animal.

But are we in the post-industrial, TV ridden society, really continuing to recognize its power? Haven't we abrogated this responsibility? Haven't we allowed the ed-biz entrepreneurs to dictate how we use "story-telling?" And worse, haven't we too, been co-opted by the new values? It seems to me that if any of the more fundamentally socially-supportive values do get through... it is by default rather than design. Few students of any age-class, get values anymore from church or school, and in the home...we all know what has taken over? Thats why I think of this conference in terms of "What linkages? - What values?"

As for myself as educator, I must confess I am no exception. I too, have really sold out. Though I do use film for one day each week in two different humanly oriented general biology courses, I have long since given up any further fruitless search for "value-oriented" films. Perhaps I am scared of being accused of being political?

So for the most part I stick to documentaries and scientific "value-free" information films. I do show a lot of them.

There is one important value-statement film I use: This is "Old Enough" a half-hour feature that surfaced 10 years ago at the time of the first Club of Rome report about The Limits to Growth. It deals, metaphorically, with the extrapolations that computerized models suggested about the future of society. Even though we have tended to stop listening to warning of population pressures, resource depletion, and environmental degradation, 10 years later, it is still a shattering film!

Fortunately, from time to time, some idealist gets into the act in serials and feature films on TV. An episode or so may creep in essaying important traditional values other than those prevalent elsewhere in the media. But they don't last long. Shades of the witch hunts of the McCarthy era! The most recent casualties are "Lou Grant" and "Cagney & Lacey". But there are many others who have tried to challenge values not their own, and failed.

The majority of shows that stick around are terrifyingly similar in their subliminal messages. Police and spy films promulgating the virtues of violence, jostle for scheduling with sexist Playboy spinoffs like Threes Company and Loveboat. How few and far-between are shows like FAME or docu-dramas like "The Voyage of Charles Darwin." or "All Creatures Great and Small". It follows as does night the day, that our societal preoccupations will reflect these, and only these, values.

Are you another educator nursing fretfully, like me, his time-honoured approaches? Or do you get in there and challenge the home TV with carefully chosen, equally well-produced, equally well-presented materials? Nothing badly offered can compete with TV for our story-addicted watchers. That applies, of course, to all our educational media. Even the humble overhead projector I have used in this talk, is far too often treated as a miniature blackboard, with no effort made to understand and exploit its special qualities and advantages.

One final word and I will be done.

There is a great groundswell of disillusionment mounting towards traditional higher education. It is not just that students are learning that degrees don't mean jobs. It's not just that the public, and the politicians, suspect our vaunted academic motives. At the heart of things are the ultimate guidelines of our self-maintaining system. Other, more appropriate educational operations are emerging that recognize this. Here in this province the academic hegemony of the Universities is over. Knowledge Network on Cable and Open Learning Institute are challenging time-honoured assumptions of academic sanctity: many assumptions proving completely outdated.

As educators in the larger sense, we may in fact already be obsolete. As skill providers, as knowledge providers, and as researchers, the universities play valuable roles. But their hearts have stopped beating. How much longer can we old-fashioned educators maintain the pretence? Can we honestly say that we have successfully provided the self-sustaining value systems that really work in this modern world? And yet, surely, the total educational structure should be led by the institutions of higher learning. Now we simply "wash our hands" and say it isn't our responsibility! Well then, whose is it?

> To quote one last metaphor. The writing is on the wall...
> and remember what that writing said:-
>
> "You have been weighed in the balances and found wanting"
> ...After all, some are also likely to be LESS memorable
> than others!

Strategies to serve the communicatively impaired student in higher education

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Special education has historically been a neglected stepchild in many countries of the Pacific Rim. This has been due in large measure to the scarcity of resources for the support of education in general. However, the picture in the Republic of China is undergoing rapid change. Government expenditures for education have expanded more than six-fold from NT$9.6 billion in 1971 to NT$60.02 billion in 1981 (Kuo, 1981).

The rapid growth of special education over the past decade has resulted in a number of very desirable outcomes including the establishment of special education departments and centres at colleges and universities for the preparation of teachers. The growth of the number of educational placement options was also in evidence. The education of special needs children in regular classrooms is a relatively recent but growing phenomenon. Traditionally, the education of deaf and visually impaired children has occurred within segregated settings. However, this option has been supplemented, not supplanted, by the education of communicatively impaired students in integrated settings.

The Republic of China has replaced the century-old Tainan Provincial School for the Deaf with a modern physical facility on a new campus. Concurrently, programs in integrated settings have been developed in Taipei. Hearing impaired students at the junior high level and above attend classes with their non-handicapped peers and benefit from the use of modern technology. Overhead projectors and modern FM auditory training equipment are available. The FM equipment is in short supply and the students are unable to wear their units outside of the resource classroom.

The per capita income in the Republic of China is projected to rise by 250 percent by 1990 and should serve to further increase the educational opportunities of communicatively disordered students. The expansion of services will lead to increased participation in higher education programs by handicapped students.

It is not only on the western side of the Pacific Rim that we will see increasing numbers of communicatively handicapped students attending higher education programs. A recent survey of the secondary school hearing impaired population in British Columbia (Kendall, Nix, and Pudlas, in press) found that nearly half (48.9%) of the students for whom data were reported are expected to graduate with a diploma from their secondary programs. It would seem reasonable to assume that a portion of this group will seek higher education. There are increasing numbers of communicatively disordered students in evidence on the University of British Columbia campus. The challenge to those of us in higher education is to overcome the communication barrier.

The purpose of this paper is to share pragmatic information designed to improve the accessibility of information in post-secondary classrooms around the Pacific Rim. In order to accommodate varying technological levels, the strategies have been organised according to three presentation styles: the instructor without media, the instructor with media, and the instructor within media. Each of the three presentation styles involves particular problems and solutions.

The teacher without media may involve lectures (or portions thereof), seminar discussion groups and tutorials. Large lecture halls with the student desks firmly affixed to the floor are perhaps the least desirable for use with communicatively impaired students. However, there are some things which can be done to improve the situation. First, seating the handicapped student in the front row facing the instructor will enable a hearing impaired student to better speechread the information, improve the signal to noise ratio for hearing aid use, and to see any visuals. Visually impaired students will be aided in an improved listening situation, and depending upon the degree of residual vision, will be better able to see any demonstrations or other visually presented information.

Modern electronic technology has provided powerful hearing aids which receive FM radio signals from a light-weight transmitter worn by the instructor. Since the microphone is worn six to eight inches from the instructor's mouth, the FM unit provides a good clear signal and assists in overcoming a poor acoustical environment.

It may be helpful for the visually impaired student to tape record the lectures for later reference and perhaps brailling. There is a braille frame and stylus which can be used to take notes in braille during the lecture. It is a quite unobtrusive procedure. This should be supplemented by a notetaker volunteer from the class to assist the students in getting any information which is primarily visual such as diagrams.

Hearing impaired students need to retain visual contact with the lecturer and having one or more notetakers is important. The best students are not always the best notetakers and in fact their notes may be somehwat sparse. Notetaking is assisted through the use of special carbonzied paper developed for the purpose. The paper looks like normal notepaper. The hearing student takes his or her notes on the top sheet and a carbon copy is automatically produced. The hearing impaired student receives the carbon copy.

Some instructors provide their hearing impaired students with a xerox copy of their lecture notes in order to alleviate the need for notetakers. Such a procedure does not give assistance whenever there is a deviation from the planned lecture such as may occur in responding to a question.

Question and answer sessions pose particular difficulties. It is very diffcult for hearing impaired students to follow sessions particularly in a large lecture hall with forward facing seats. It is helpful for the lecturer to paraphrase or summarize student questions and responses. Such a strategy aids other students who may have missed the question or answer as well as making the information available to the hearing handicapped individual. An alternative strategy would be to have either an oral or sign language interpreter seated facing the hearing impaired student to provide ready access to the session. If possible, it is helpful to arrange seminar seating in a circle such that the hearing impaired individual can see all of the class members.

Visually impaired students find it helpful if professors acknowledge student questions by calling the student's name rather than simply nodding or pointing. Highly verbal situations do not present any great difficulties for them.

There are some teaching habits which a professor may have which make the communication situation more difficult. Some professors pace back and forth while speaking or speak while facing the chalkboard, both behaviors make speechreading difficult if not impossible for hearing impaired students.

The teacher with media offers enhanced opportunities for learning and some additional problems. The key media tool for use with hearing impaired students is the overhead projector. The overhead projector enables the professor to face the students thus making speechreading continuously available. By switching the projector on and off, we can control the focus of attention. Switching the projector off automatically returns the focus of attention to the professor. It also provides ready access back to earlier diagrams. Overhead projection permits multicolor visual material, overlays, etc. which are superior in presentation to a chalk talk.

Quizzes and final examinations can pose particular difficulty for visually impaired students. There are three basic strategies used to overcome the problem of reading examination questions. Questions can be tape recorded and the visually impaired student can type the answers. The questions could be read by an assistant sitting with the visually impaired student and the answers typed or the student could be given an oral examination.

Audiovisual media are important transmitters of information. The first thing most professors do in using visually projected media - slides, filmstrips, and films, is to switch off the lights. It is difficult to speechread a professor in a darkened classroom. This can be overcome by using the podium light or other small light to illuminate the teaching station or by using an illuminated interpreter. It is very helpful to provide hearing impaired students with a synopsis of the film's content before they view a film. Some film producers have developed a printed synopsis which is handy. Otherwise, it may be necessary to have a volunteer make one up or have a notetaker develop one for reading after the film.

Visually impaired students can receive the dialogue but may benefit from having a student sit with them to explain the visual concepts being presented in the film. It is helpful to have a group of readers who will volunteer their time to read the textbook and course file readings into a tape recorder. The visually impaired student may have an Optacon available to them. The Optacon is an electrical device which enables the visually impaired student to read printed material. A small camera, held in one hand, transforms the printed material into raised letters which can be felt with the other hand.

The Canadian National Institute for the Blind and the American Printing House for the Blind have various adapted teaching materials for various subjects including physical education, mathematics, science, and the social sciences. More information on the adaptation of laboratories for use by communicatively impaired students may be obtained from the American Association for the Advancement of Science (AAAS) Handicapped Scientist Project. There are over one hundred hearing, visually and physically disabled scientists who are members of AAAS. They participate fully in the professional meetings of learned societies.

Perhaps the most intriguing approach to higher education is through the use of computer-assisted instruction. The most extensive use of the "teacher within media" at the post-secondary level has occurred at the National Technical Institute for the Deaf located in Rochester, New York on the campus of the Rochester, New York on the campus of the Rochester Institute for Technology. However, the use of programmed instruction either computer assisted or through instructional television is not widespread. The University of British Columbia has used the teacher within media approach to offer instruction via satellite in remote locations. Unless specially adapted, the teacher within media approach may be relatively inaccessible to communicatively disabled students. It is possible to caption video presentations for use by the hearing handicapped, however, this has generally not been done.

In summary, it is possible accommodate communicatively disabled students into higher education classrooms. The accessibility of information can be enhanced with a few modifications. Some of the modifications enhance the learning of all the students and certainly do not inhibit the instruction taking place.

Historically, communicatively impaired individuals have been relegated to manual skills training. Increasing numbers of deaf students have sought professional training in the fields of medicine, dentistry, law, accounting, computers, etc. We have every reason to believe this trend will be in increasing evidence around the Pacific Rim.

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"Vestiges of Colonialism in Pacific Rim Systems of Higher Education"

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In thinking about the linkages that tie academic people together around the Pacific Rim, one should perhaps consider the histories of the nations involved and the fact that many of these nations at one time existed as colonies of three European powers: England, France, or Spain. To at least some general degree, in other words, systems of higher education in nations once colonized by the English should have certain characteristics in common that tie academic people from those nations together. Changes in such characteristics in England, it follows, would also occur in the colonized nations even after the colonial period had ended. The same suppositions would prevail in the case of nations once colonized by France and Spain. While other factors--both geographical and historical--may have a stronger influence on these linkages, the fact of a common colonial heritage would also seem important. To what extent, then, do systems of higher education along the Pacific Rim reflect their colonial heritage? What variations have arisen? What explanations can we offer for these variations? Such are the questions with which this paper deals.

In seeking answers to such questions I shall try to follow a consistent pattern. First, I shall state my understanding of the general characteristics of English, French, or Spanish higher education. With these characteristics before me I shall then identify the Pacific Rim nations with colonial links to these European powers and look for characteristics both which fit with the colonial model as well as those characteristics that depart from it. Where the departures occur, I shall try to account for them. In my conclusion I should find it possible to decide whether or not the colonial ties actually account in any important way for the present structure of higher education in certain nations around the Pacific Rim and why.

My data I shall draw primarily from a single source: The International Encyclopedia of Higher Education, edited by Asa S. Knowles and published by Jossey-Bass. While such a source provides only part of the knowledge needed, it has the advantage that the material it contains is drawn from people from the nations involved and is presented in a consistent manner as dictated by its editor. To be sure, I shall make numerous judgments based on inadequate information. Nevertheless, if this preliminary analysis yields some useful ideas, then more exhaustive study of the topic can follow.

The English Colonial Influence

English higher education has certain characteristics that set it apart. The major institutions are the universities which, although they receive large portions of their support from the national government, enjoy considerable autonomy from it. This autonomy the English achieve in part through the intervention of the University Grants Committee, which gathers information from the universities on the basis of which it communicates to the government the nature of higher education's needs. After the government has responded the Committee then meets, decides, and communicates to the separate institutions how their various needs will be met. Within the administrative structure of the English universities are a chancellor who serves in an honorary capacity and has little to do with the internal affairs of the institution and the vice-chancellor who has major responsibility for academic affairs. Historically, the strength of the English approach to university education has resided in what Americans would call undergraduate education in the arts and sciences, where a skilled group of instructors and tutors cultivates the intellectual and personal development of a small body of carefully selected students. The numbers of students participating in higher education, in terms of the percentage of the age group, are relatively few. The English strive hard to maintain a single high standard for their institutions of higher education, and in the university sector they achieved that goal for decades by requiring graduates of universities around the British Empire--especially newly established institutions--to meet the examining standards of a single institution, the University of London.

Another sector of English higher education quite separate from the universities provides technical, commercial, and pedagogical training to students having these interests. Institutions within this second sector receive most of their funding from local sources and do not enjoy the autonomy or status of institutions in the university sector. The national government, nevertheless, has recognized the need for more people with higher technical training and has sought (especially during those periods when the Labor Party is in power) to provide more support for this sector. Some technical institutions have, in fact, achieved university status.

The Pacific Rim nations/republics/colonies with colonial ties to England to which I shall refer in this paper are Australia, Canada, Fiji, Hong Kong, Malaysia, New Zealand, Singapore, and the United States. All of these countries, with the exception of the United States, maintain membership in the British Commonwealth, and through this organization have reason to follow somewhat similar paths.

Do they actually follow those paths? To a considerable degree they do. Most of them, for instance, maintain a rather separate, autonomous, high-status university sector. Three of the nations--Australia, Canada, and the United States--give primary responsibility for education to state or provincial governments, and in the case of the United States at least that responsibility has in some instances cost the universities some of their autonomy. In all three of these countries, on the other hand, the national government's role, especially as it relates to funding, has grown in recent decades, raising concerns for state/provincial/institutional prerogatives.

All but three of the nations--Malaysia, Singapore, and the United States--have developed some form of the university grants committee that provides a buffer between the government and the institutions. Canada's buffer committees operate at the provincial level, but in the other nations they have a national purview. All systems but that of the United States appear to have chancellors serving honorary posts and vice-chancellors who bear responsibility for day-to-day academic policy matters. Most of the nations here under consideration--even the United States--appear to build their curricula around an undergraduate arts and sciences core that has its origins in the arts faculty of the medieval English universities.

The existence of a second sector within higher education where most technical, commercial, and pedagogical training occurs, where local jurisdictions come more to the fore, and where status appears lower prevails almost everywhere. Australia distinguishes between her universities and the colleges of advanced education, where vocational curricula are more apt to occur. Canada distinguishes between her universities and such "non-university colleges" as the colleges of applied arts and technology, the colleges of general and vocational education, and the community colleges. Hong Kong separates its university-class institutions from its colleges of education, the public technical colleges, and the privately owned commercial colleges. Malaysia distinguishes between its five national universities and its technical institutes. The discussion of New Zealand's higher education identifies her six "autonomous universities" as opposed to the various technical and teacher training colleges in that country. Singapore maintains two institutions of university status and two major technical institutes. And Fiji maintains (with the help of several Commonwealth nations and participating local nations) a University of the South Pacific that is separate from the technical colleges and teachers' colleges located there. Perhaps the distinction between university, technical, commercial, and pedagogical education is most blurred in the United States, but even here a pecking order with universities in the top rank is known to operate.

Of special note as relates to the mission of this second sector in higher education is the consistent recognition by government planners that national policy must give special support to vocational-technical education. A fault of the English system of higher education that it emphasizes academic training for white collar positions at the expense of vocational training has plagued nations influenced by that system. England herself has tried to counteract this deficiency by giving university status to some of her better technical institutions and by increasing the level of government support for vocational education in general, but she has had a difficult time overcoming the centuries-long cultural preference for university education. This same problem confronts Commonwealth nations on the Pacific Rim, and they are moving--as has the Mother Country--to do something about it.

The departures from English patterns appear to occur most directly in the existence of (1) few national systems whereby a single standard for university degrees is insured, and (2) in the limitations that occur at least in England in terms of the percentage of the age groups enrolled in higher education. In Australia the Universities Commission on Advanced Education certifies courses and the Australian Council on Awards in Advanced Education approves diplomas and degrees. And in New Zealand until 1961 the University of New Zealand granted all degrees awarded in that country. Otherwise no major national device exists. As for the English pattern of enrolling a small proportion of the age group in higher education, Hong Kong, Malaysia, and Singapore appear to follow the pattern; but in the other cases the percentages of the age group range between nineteen and thirty-five percent (as opposed to the four to nine percent range in England, Hong Kong, Malaysia, and Singapore.

To what can we attribute these and other disparities? The lack of a national institution equivalent to the University of London outside Australia and New Zealand may reflect the strong role that the University of London actually played and continues to play as a standard-setting agency in the Commonwealth. No other agency Commonwealth-wide may have been needed under the circumstances. The matter of percentages of the age group enrolled in higher education reflects a number of factors. England herself, under terms proposed in the 1964 Robbins Report, appeared ready to reach out to a wider range of students; but financial limitations have prevented realization of that plan. Cultural differences in which class distinctions are less clear and which would thereby encourage college-going by a wider range of the population may also come into force. The extent to which Hong Kong, Malaysia, and Singapore follow the English pattern of limited access may on the other hand reflect the more recent colonial ties fo Malaysia and Singapore and the fact that Hong Kong to this day maintains that colonial link. One would expect that as the time passes a nation which has received its independence will drift further from the English pattern. Such an explanation would certainly apply to the United States, which really didn't depart from the non-vocational English pattern until it had held to that pattern for better than two centuries.

Malaysia and Singapore are also examples of developing nations where a stronger government role may be asserted in order that national needs are served. The lack of a university grants committee in either of those nations would reflect a government policy of greater control over its institutions of higher education. Singapore, in fact, has followed a policy in recent years of putting its Minister of Education also at the head of one of its institutions of higher education.

The French Colonial Influence

Heavy government involvement has characterized the French system of higher education since the time of Napoleon, if not before. Government officials appoint faculty members, the directors of the grandes ecoles, and the heads of the technical colleges; and they approve the degree standards which students must meet before they graduate. The nation is divided into districts within which a government-appointed chancellor assumes responsibility for all education covering the elementary school through the university.

The institutions of highest status in the French system are the grandes ecoles. Here is where the best secondary school graduates go, and from the grandes ecoles graduates move into top positions within French society. The universities, on the other hand, have less restrictive admissions standards, are often badly overcrowded, do not enjoy the status of the grandes ecoles, and have trouble placing their graduates in jobs. Much of the research in the country occurs in institutes separate from the universities, although university personnel often participate in that research.

Only three nations on the Pacific Rim, to the best of my knowledge, were French colonies; and one of these remained in this status for less than a decade. France began its conquest of Indochina in 1858 and did not leave permanently until 1954. Vietnamese higher education as a result reflects in some degree the French influence. Three years after the attack on

Indochina Napoleon III intervened in Mexico. The French stay in Mexico lasted only five years, but a year following their departure the Mexicans wrote their important Law of Public Instruction, which followed French patterns. Certain French characteristics thus remain in the Mexican system. Among other parts of the Pacific Rim the only region of which I know where French influence has been strong is French Polynesia, which has no higher education institutions. Eastern Canada reflects French patterns but does not border on the Pacific.

Higher education in Vietnam, because of the wars there between 1954 and 1975, has undergone changes, the exact nature of which remains unclear today. What I shall report here is that information appearing in the Encyclopedia (1977), which contains references both to North and South Vietnam. One would expect the pattern of the future to reflect Northern preferences.

The most characteristically French feature both of Vietnamese and Mexican higher education is the strong role of civil government. North Vietnam's Ministry of Higher Education strongly controls planning for higher education there, and in the South the Council on Culture and Education also played a major role. National entrance exams prevailed, and the national government approved all degree programs. The Mexican government has begun since 1973 to decentralize its authority over higher education, but it remains the primary source of financial support for the institutions and accredits the degrees they award.

One does not find grandes ecoles in Mexico or Vietnam, with the possible exception of the military academy which at one time operated in South Vietnam and may have copied a similar French institution. Universities are the dominant structures in both the Mexican and the Vietnamese systems. Some of the same problems of chaos and overcrowding characteristic of French universities prevailed in South Vietnam during the last years of the war, but one would expect the more controlled conditions of the North now to prevail. In Mexico one also finds overcrowded universities and a certain amount of chaos, but one has to doubt if the French are to blame for it.

The tendency of the French at least in part to separate their research activities from the universities prevails both in Vietnam and Mexico. North Vietnam operates separate government-run research institutes, and somewhat separate research institutes operate under the umbrella of the National University of Mexico. In both cases, however, university personnel have the opportunity to participate in these activities, again in keeping with French practices.

Except for the strong government role and similarities in the approach to research in the two countries, it does not appear that Mexico and Vietnam have retained much of the French system. The reasons why Mexico and Vietnam do not more closely follow French patterns may be several. Most certainly in the case of Vietnam, the French did not show a strong interest in educating the people there; and in the case of Mexico, France spent such a short time in control there. One has to wonder if the French intent, at least in the case of Vietnam, was to reserve for Frenchmen the kinds of positions for which the grandes ecoles prepare people in France. Wealthy Vietnamese, too, sent their children to France for educating. In Mexico the longer influence of Spain, where the university is the dominant structure, may account for the failure of the grandes ecoles to emerge.

The Spanish Colonial Influence

The Pacific Rim nations in Central and South America and the Philippines lived for several centuries under the control of Spain. Independence for much of Latin America came early in the nineteenth century, the possible exception being Mexico, which struggled against French and United States invasions after the Spanish left. Meanwhile the Philippines exchanged their colonial status with Spain for that of the United States and only gained their independence in 1946. Thus the Spanish influence has dissipated under the pressure of time and the influence from other colonial powers.

In the Spanish system of higher education, the university is the dominant structure. Many of the Spanish universities, especially in an earlier day, had close ties both to the Spanish crown and to the Roman Catholic Church. In medieval times degrees were awarded both in the name of the King and of the Pope. A pattern of government and church participation in university affairs continues to this day, although it appears today in the form of universities, some of which work directly under government control, while others have more direct church ties.

The Spanish government today--through its Ministry of Education and Science--has legal authority over higher education. In this capacity it appoints the rector and it approves the statutes passed within the institutions. In an earlier day Spanish students enjoyed many of the internal control prerogatives of their medieval counterparts in Italy, and today they sit with faculty representatives as members of the university assembly. External control resides, as already mentioned, in the national government and in a governing board consisting of parents, students, faculty members, professional people, and community representatives.

Students wishing to study at the Spanish university have come through a two-track secondary school system, one academic and the other vocational. Once in the university students enter a three-cycle curriculum. The first two cycles consist of what Americans would call undergraduate education, the second being more specialized than the first. Upon completing the second cycle graduates receive the licenciado degree. Those who continue into graduate education enroll in the third-cycle courses. Research in the Spanish universities occurs in large part within special research institutes within the universities.

Perhaps the Spanish characteristic most often found around the Pacific Rim is the dominance of the university and the existence in most of these nations of a body of Roman Catholic institutions that complement those supported more directly by the government. These are characteristics that would have prevailed during colonial times, and they represent lasting Spanish contributions to higher education on the Pacific Rim.

Civil government in some of the former Spanish Colonies continues to play a big role in the control of higher education, but one cannot be certain that such a practice necessarily reflects an effort to continue following Spanish ways. Chile's repressive regime has assumed a very tight control over the universities, and in several other nations--including Colombia, Mexico, Nicaragua, Panama, Peru, and the Philippines--one finds the government participating in the internal governance of the institutions. Perhaps the most extreme contrast to Chile is Ecuador, where a National Council of Higher Education consisting predominantly of academics coodinates higher education and distributes funds to it, much as England's Universities Grands Committee might do.

Moves in Latin America to make the universities more autonomous and to involve students and professors more in the affairs of their institutions may reflect less the Spanish influence and more a response to the Cordoba Revolution of 1918 in Argentina. The leaders of the Cordoba action may have had as their model the medieval student universities in Bologna and Salamanca, in which case a Spanish influence can be claimed; but the Argentine influence is more direct. Whatever the source, several Latin American nations as a result have seen the rise of strong student movements. Chile before Allende's assassination, Colombia, Ecuador, Mexico, and Nicaragua come especially to mind in this regard. These student movements have taken a political turn and have brought the universities into conflict with government officials. In the case of Nicaragua it led to a successful revolution against the government.

Curricula leading into the university and those followed once a student enters do in some instances parallel Spanish patterns. Most of the nations--Ecuador and Peru being the most notable exceptions--operate separate voctional and academic tracks in their secondary schools, and in most cases both tracks can lead to admission into the university. Curricula within the universities, on the other hand, rarely follow the Spanish pattern. Peru's curriculum, with two undergraduate cycles leading to the licentura and a third cycle consisting of graduate work, comes closest to what Spain offers. The more common patterns in these nations provide programs of varying lengths ranging from three to seven years depending on the particular program in which the student has enrolled.

The Spanish practice of centering research in special institutes within the university occurs only in Mexico and Panama. Some of the less wealthy nations have trouble supporting any sizable amount of research at all, and in the other nations individuals pursue research grants from agencies either of government or from the higher education sector itself.

What accounts for the departures from Spanish practice? As already mentioned, the passage of time probably has much to do with it, as do also influences in the case of Mexico and the Philippines from other colonial powers. Moreover, Spanish higher education has not maintained in recent centuries the vigor and stature that it enjoyed during the Middle Ages, which makes it less of a model to follow. To the extent, too, that the Pacific Rim nations once colonized by Spain are today developing nations, their leaders may have less concern for what Spain is doing and more concern for patterns that will fit their particular needs in terms of future national growth. Nevertheless, the language spoken and the continuing role played by the Church and government in university affairs reveal a continuing Spanish characteristic.

Conclusions

The time has come to answer the questions with which I started. Does higher education in the Pacific Rim nations once colonized by England, France, and Spain reflect today the patterns brought to those nations by colonizing powers? As those patterns have changed in the colonizing nations, have they also changed in the once-colonized nations?

An affirmative answer to these questions appears most readily acceptable in the case of nations colonized by England. The French influence, by contrast, is not strong in our region. In the case of former Spanish colonies, while their numbers on the Pacific Rim are many, their following of the Spanish influence is not strong. Changes which have come in Latin America have come more from within the Western Hemisphere, the effects of the Cordoba Revolution being a prominent example.

In pondering why the English pattern should have prevailed more strongly than the French or Spanish, three factors seem dominant:

(1) the comparactive recency of the English presence on the Pacific Rim,

(2) the number of colonized nations in question,

(3) the viability of the higher education model supplied by the colonial power in question.

Of any of the colonizing powers here under consideration England has maintained its presence longer, and through its Commonwealth ties, it continues to influence our region. Moreover, the English colonized our region widely, and they provided a model of higher education which the colonized nations followed. The prominence of the autonomous university sector, the attractiveness of the University Grants Committee (only recently sullied in the face of England's economic difficulties), and the model of the medieval undergraduate arts college have made English patterns a prominent feature of Pacific Rim higher education. France influenced only Vietnam and Mexico, and even here the influence was weak. In fact, authorities in the now-victorious North Vietnam appear to use American patterns more closely than they do the French. Spain colonized a substantial portion of the Pacific Rim; but most of those colonies won their independence early in the nineteenth century, and the Spanish model since that time has not inspired any great amount of copying.

As time passes I would expect that the English model will also lose its attractiveness. If, as this paper concludes, national systems of higher education move away from colonial patterns with the passage of time, then such an outcome should occur. The new patterns that do develop, one hopes, will reflect changes necessary for the vitality of each nation involved in the process. In varying degrees Pacific Rim nations had imposed on them systems of higher education appropriate for the colonizing power, but appropriate for the colonies only to the extent that the patterns followed in the colonies in this way gained some measure of legitimacy. A different kind of legitimacy, based on the unique needs of each individual nation, should in time emerge.

	Australia	Canada	Fiji	Hong Kong	Malaysia	New Zealand	Singapore	United States
Autonomous, high-status university sector	Yes	Yes	Yes	No	Yes (Autonomy questionable)	Yes (Autonomy limited)	Yes (Autonomy questionable)	No
Separate technical, commercial, pedagogical sector	Yes	Yes	Yes	No	Yes	Yes	Yes	No
University grants committee	Yes	Yes (Provincial)	Yes	Yes	No	Yes	No	No
Undergraduate arts & sciences colleges	Yes	Yes	Yes	No	No	Yes	Yes	Yes
Chancellor, vice-changellor administrative pattern	Yes	Yes	Yes	Yes	Yes	Yes	Yes	No
National standard-setting agency	Yes	No	No	No	No	Yes (Until 1961)	No	No
Limited age group participation	No	No	Yes	Yes	Yes	No	Yes	No

	Chili	Colombia	Cost Rica	Ecuador	El Salvador	Guatemala	Mexico	Nicaragua	Panama	Peru	Philippine
Dominance of universities, many with present or former Church ties	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	No
Considerable civil govern-ment authority over higher education	Yes	Yes	No	No	No	No	Yes	Yes	Yes	Yes	Yes
Faculty-student voice in governance	No	Yes	Yes	Yes	Faculty voice strong; student voice weak	Faculty strong; students weak	Yes	Yes	Yes	Yes	No
Separate academic and vocational tracts at secondary level	Yes	Yes	Yes	No	Yes	Yes	Yes	No	Yes	No	No
Curriculum divided into 3 cycles; 2nd leads to *licenciado*, 3rd to doctorate	No	No	No	No	No	No	No	No	Yes	No	No
Separate research institutes within the universities	No	No	No	No	No	?	Yes	No	Yes	?	No

	Mexico	Vietnam
Strong national government authority	Yes (Effort to decentralize since 1973)	Yes
Grandes ecoles	No	No (Military acacemy in South until 1975)
Universities of lesser status	No	No
Districts headed by government-appointed chancellor	No	No
Separate institutes for research	No	Yes

ADJUSTMENT FACTORS OF POLYNESIAN UNIVERSITY STUDENTS IN HAWAII

Morris Graham

The term "Polynesian" for many laymen conjures up idyllic imagery of easy-going, happy-go-lucky, brown-skinned people from a harmonious, "paradise" like culture. A perusal of travel brochures and light reading material does little to promote a realistic, contemporary understanding of these Pacific islanders. "Polynesian", like the term "European", blankets a number of rather different societies (viz Hawaiian, Samoan, Tongan, Tahitian, Maori and others) - as different, for example, as French and Italian, German and Dutch, English and Scottish. Like Europeans, Polynesians share basic ancestral roots and speak related languages, but the differences are probably more consequential than the similarities. Furthermore, most of these island cultures since World War II have sequentially gone through a period of rapid change induced by population increases, development of urban centres and high rates of migration.

The question arises as to what becomes of those Polynesians who migrate and attempt to acculturate into novel and rather industrialized environments. A widely accepted generalization about acculturation is that individuals exposed to rapidly changing culture experience severe psychological disruption. Yet the problem for the Polynesian observer is a lack of empirical research to determine unique adjustment factors of Polynesian immigrants and sojourners.

In this paper I shall review this author's research conducted over five years on Polynesian students and immigrants in Hawaii and comparatively focus on accultivative stress, those individual states and behaviour that are mildly pathological and disruptive, including those problems of mental health and psychosomatic symptoms so often observed during social change (Berry, 1979, p.261). Some of the issues addressed here concern questions of integration and assimilation patterns, affective contingencies, points of conflict and cultural stereotyping of Samoans in the study.

The primary body of research involved observing, interviewing, and psychologically testing 451 Polynesian university students (Hawaiian, Samoan, Tongan, Tahitian, Fijian and New Zealand Maori) attending school in Hawaii. A comparative 598 other foreign students (Chinese, Japanese, Filipino) along with 346 American-Caucasians were cross-culturally included. A comparative community study included 170 recent immigrants to Hawaii (55 of Polynesian origin). The population of Hawaii provides a unique array of different cultural and ethnic groups with a significant degree of blending in an American setting. The resultant networks of intercultural relationships appear to be sensitive indicators of adjustment factors relative to each cultural group.

In an overview of studies on foreign student adaptation to new cultural environments, Klein (1977) notes that conflict and stress are key elements of adjustment in cross-cultural contact. Furthermore, Klein concludes that culture plays an important role in defining the details of role conflict and determines what is stressful, but patterns of adaptive responses to stress are similar across cultures. If this is an accurate deduction then one would suspect that greater differences between cultural groups would impose greater role conflict or acculturative stress to the immigrant culture. A general hypothesis was tested.....that acculturative stress would be greater among cultural groups where the gap between traditional and imposed (host) culture is significant.

Data was collected over a five year period (1976-81) on freshman university students and newly arrived immigrants from ten cultural groups (American-caucasian, Chinese, Japanese, New Zealand-Maori, Tongan, Samoan, Fijian, Hawaiian, Tahitian, and Filipino) in Hawaii. Each ethnic group included males and females selected randomly upon the completion of at least six months and less than two years adjournment in the State of Hawaii. Subjects were administered: a)the Bell Adjustment Inventory, a self-report of the individual's attitutes towards relationships with others as experienced by self; b)the IPAT Depression Scale; c)the Eight State Questionnaire; d)a force-field analysis identifying driving and restraining forces of acculturation; e)a Tennessee self-image inventory; f)a trait-check survey of 50 adjectives or personality traits to measure inter-ethnic group images (stereotypes); g)questionnaires and ethnic surveys; and h)individual interviews.

RESULTS

The generality of Adjustment Factors:

1. English language usage imposed the greatest discrimination barrier to all non-American cultures. Depression scores were inversely correlated to English language acquisition.
2. English as first language culture (Mainland-USA and New Zealanders) identified the most annoying trait in Hawaii was foreign language speaking in mixed cultural groups.
3. Polynesian cultures basically expressed stronger restraining forces against successful acculturation with high hostility and depression scores, and some of the more hostile intergroup images.
4. The indigenous culture to the State of Hawaii, Hawaiians, identified the greatest range of personal annoyances and irritations of other cultures (foreigners) though the intensity of irritation was lower than most subgroups.
5. Competitive neighbours in the South Pacific, the Tongan and Samoan subjects had most irritating traits of each others' culture (a mutual prejudice).
6. Fijian subjects indicated the most insecure feelings in the new environment.
7. New Zealand Maoris along with mainland caucasians expressed the lowest rates of depression. One would assume that if acculturative stress also correlates highly with depression then one would expect that depression would be greater among cultural groups (as Samoans) where the gap between traditional and the imposed (host) culture was greatest.

8. Samoans were identified as:
   a. significantly high on the hostility scale;
   b. an object of the most annoying traits as observed by other cultures;
   c. stereotyped as proud, strong, quick to fight, stubborn and powerful;
   d. expressed the strongest prejudice against other cultural groups and highly esteemed their own culture;
   e. least preferred to associate with by all other cultural groups in the study;
   f. scored significantly higher on anxiety, stress, depression, regression, fatigue and guilt scores.

(Eight state questionnaire inferred that Samoan subjects were more confused, less organized, less able to concentrate, less able to cope and more likely to act impulsively, most unhappy, disagreeable, pessimistic and disappointed.)

The wide variance between Samoan and all other cultural groups indicate that this unique cultural group significantly experiences acute acculturative stress as immigrants and sojourners in Hawaii. Students expressed considerably more apprehension and sensitivity in not being able to express themselves in good English. This perceived skill deficiency was compounded with lower achievement, higher affiliation needs and some of the lowest mean grade point averages in formal education.

Polynesian

Without question, an American educational setting poses a less structured, more directive and permissive setting than especially Samoans, Tongans or Fijians are encultured in. Their typical families have taught them, even by heavy punitive means, strict obedience to parents, elders and authority figures. As youths they were encouraged to go to school to learn as much as they could and then return to help support other family members, including any extended family member who needs it. With strong family ties one is expected to prove his love by staying supportively close to his family. Going away to school or immigrating into a new culture can provoke confusion and anxiety out of the fear of not directly helping one's parents. Parents with health problems and poor living conditions makes the student most vulnerable to feelings of helplessness, uselessness, ungratefulness and selfishness. The greatest expressed fear was one of losing parents while away from home. The more common adjustments taken by Polynesian students to feelings of depression were:

1. not studying;
2. excessive sleeping;
3. much time with sports and body building; and
4. "talk story" (hours spent in irrelevant joking and light conversation) with their own cultural groups.

Cultural differences appear most acute between Samoans and Chinese cultures. American-Caucasians perceived the Chinese students as smart, hardworking, respectful, quiet and clean. Chinese perceived themselves as being civilized, intellectual, and socialized to hold back temper and emotions. Boisterous laughing, crying in front of people and yelling out loud are seen as expressions of ignorance and stupidity. The "real man" in the Chinese culture is not often one of great muscular strength, as one that is scholarly, intellectual, and able to stay calm under pressure. He is one that abstains from the use of force. Athletes were not perceived as idols except where they were both skillful and scholarly. To the Chinese, the brain should always rule over the muscle. Scholars and businessmen were identified as individuals normally in control of the system rather than of individuals of great strength.

In sports, the Chinese attempt to be very skillful. Table tennis was perceived as a favourite sport in which muscular strength is not a major determinant to winning. American football and rugby were perceived as barbaric to most Chinese students. They love soccer, but admit that they have never been very good at it as a culture. The more probable explanation given was that Chinese get too caught up in displaying personal skills - dribbling, passing, scoring and footwork. They often lack the togetherness, team spirt, speed, aggressive behaviour and determination to win so critical in competitive sports.

On the other end of the campus cultural continuum, the Samoans, also play soccer. In sports, they are perceived as aggressive, determined and bent on winning. They exhibit more concern for team work and less over the display of personal skills. They play "rough" which is self-perceived as a sign of heroism. The outcomes of almost all matches between Samoans and Chinese result in physical assaults against the Chinese if the latter are winning. Samoans verbalized that they cannot accept the idea of losing to "a bunch of tiny, skinny fellows". As long as the Samoans are winning, then the game continues with relative good sportsmanship. The Chinese view common Samoan traits of boisterous laughing, yelling out loud and the masculine showing of emotions in public, as being extremely vulgar. The Chinese perceive that Samoans may view them as weak and cowardly. Their refraining from temper and the use of force may give the Samoans the signal that they are vulnerable and can be pushed around. The clash in cultural masculine roles elicits considerable tension and stress among these two "disintegrated" cultures.

DISCUSSION

The Samoan Dilemma

In the research assessment of all cultural groups on campus, Samoan students were most traditionally "foreign" to an American based educational system and the most significantly juxtaposed with emotional states of anxiety, depression, regression, fatigue, guilt and overt aggressiveness (acculturative stress). This "to-be or not-to-be" dilemma toward successful acculturation reflects a culture bound to preserve a traditional status quo (Fa'a Samoa) over a highly, economic, individualistic, achievement oriented western culture. Acculturation for Samoan students simulates less a process of marginal biculturalism than it does a compartmentalization, or the individual adoption of some western ways at the expense of strong, binding, structured sociocultural controls. This study identified the following predisposing factors for acculturative stress for the Samoan student.

1. Affiliation Needs. The strong orientation and responsiveness of the cultural group's will, and a willingness to establish holistic interpersonal commitments emphasizing sharing and cooperation, appear to be incompatible with ambitious, self directive, achievement strategies for the Samoan student.

2. Alienation from the Extended Family (aiga). Youths are encouraged to attend higher education to learn as much as they could so that they can help support other family members, including extended family members, who request it. The fear of returning to Samoa upon graduation with possible escalated demands from extended family members was second only to the fear of not directly helping one's immediate family. With education and independence away from the "Matai" (chiefly, executive order of social, judicial and ceremonial functions), the student faced a conflict in value systems. Apprehension was expressed over the possible loss of a parent or parents before return. This would significantly defeat the purpose of going away from home. If Samoan students had their druthers, they would stay with parents and locally attend an institution of higher learning.

3. Diet. The transition from breadfruit, taro, bananas and tapioca to rice, potatoes and bread with greater intake of refined foods, sugars, salts, additives, etc. was acute. Research needs to be developed in the area.

4. Time. To the Samoan student, time and motion are more fluid and less relevant as to what he experiences in Hawaii. As a university student he is expected to take initiative, daily plan and schedule, attend classes, keep appointments and assignments and punch in and out on employment, etc. All this conceptually poses considerable adjustments.

5. The Campus Climate. Fa'a (the Samoan way) Samoan teaches strong family and group participation, cooperation, interaction and sharing through external social constraints. The American University setting in Hawaii focuses on individualism, self-initiative, competition and evaluation in a more permissive and modernistic setting. Boy - girl relationships and dating practices are critically at variance from Fa'a Samoa, where holding hands and kissing in public are atypical. With liberal dress standards and entertainment, further strategies for coping are added pressures. To see females in shorts, T-shirts and jeans and not dressed up in white on Sunday is heretical. The relationship between social and personal control is of considerable significance for understanding behavioral and psychological responses to acculturation in an academic campus setting where traditional social controls are inoperative, or limited in their effectiveness. Acculturative awkwardness and stress is further compounded by a back-wash of criticism, stereotypes and misunderstandings from other cultural groups. Negative stereotypes appear to further frustrate successful acculturation by eliciting aggressive reactions and the inclination by some Samoan students to dominate others. But clearly, the influence of a multicultural, church membership on campus is one of the most

uniting factors and should not be overlooked.

6. Education. Another source of stress for the Samoan student is an irrelevance of educational programs to their less industrialized societal condition. Brislin (1981, p.226) cites that a foreign student can learn about equipment which is unavailable, problems which do not exist, and research ideas which are not of high priority.

7. Cognitive differentiation. Witkin and Berry (1975) hypothesized that acculturating individuals who are psychologically differentiated (i.e., field independent), no matter how disparate their culture from the host culture, experience fewer stressful effects of acculturation. Simply stated: the degree of acculturative stress is negatively related to the degree individual psychological differentiation. One further study by this author and others (Harvey, E., Graham, M., & Funaki, I., 1981) cross-culturally substantiated these findings by testing Polynesian, Asian and Caucasian students on cognitive styles. Samoans were found most field-dependent which further explains why this group experiences high levels of stress in Hawaii. A field-dependent individual is typically more traditional, less autonomous, less "psychologically differentiated", more easily influenced by external cues. The latter characteristic is consistent with a socialization that stresses conformity to adult authority, severe discipline, physical punishment, and maternal dominance in child rearing.

Unquestionably, acute acculturative stress affects participation in Church activity. Samoan male students were identified with both the lowest church attendance records and participation in leadership positions among Polynesian and Asian groups.

The process of adjusting to students from many cultures is manifestly more difficult than attempting to adjust only to a single culture. Cross-cultural stress is compounded for Samoan students especially by Tongan nationalistic animosities and Chinese cultural offendedness. Resentments become mutually pejorative. Paradoxically, other cultures in the study perceived Samoan deportment as being proud and boastful. With many desperate, oblique and markedly different culture specific manifestations, Samoan students clearly experience the more acute barriers of acculturation on the Brigham Young University - Hawaii campus.

SUMMARY OF FINDINGS

1. The hypothesis that acculturative stress would be greater among cultural groups (students) where the gap between traditional and imposed (host) culture is significant was founded according to this study. Acculturative stress was found significantly greater among Samoan students.

2. In a multicultural setting, acculturative stress also occurs between accommodating non-host cultures that greatly differ in cultural styles, viz. Samoans versus Chinese.

3. English language imposed the greatest discrimination barrier to all non-American cultures. Depression scores were inversely correlated to English language acquisition.

RECOMMENDATIONS

Appropriate approaches to minimize acculturative stress on a multicultural campus might be:

a. the establishment of competent levels of English language proficiency as a criterion for admission.

b. the provision of multicultural orientations to entering students, senior student "culture-mentors", and peer group counselling.

c. the provision of an educational experience that fosters unique sensitivity and assistance to cultural identities and inherent difficulties of passage and transition.

d. the organization of student groups or clubs that each represent a mosaic of cultures. Organized family groups of between 20-30 multiculture members on the BYU-Hawaii Campus were identified as the greatest definitive means, next to a common religion, of breaking down cultural barriers and developing understanding between cultures through an emphasis on similarities and a respect for differences.

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ABSTRACT

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"The Satisfaction of Personnel working in the Department of Teacher Education" is the research topic undertaken by the Planning Division of the Department of Teacher Education, Ministry of Education. The objectives of the research are to find out the possible causes of personnel disatisfaction resulting in transference to other organizations and to provide the Department some suggestions to ensure effective personnel administration in the light of the above mentioned problems.

The samples were drawn from those who left (40 persons) and those who are still with the Department (114 persons). The Herzberg type questions concerning motivation and hygiene factors were used. One open-ended question was also included in the questionnaire. Since the respondents are well-educated, they were free to answer this open-ended question.

The result of the findings were very interesting. Majority of those who left were younger in age, had been with the Department for shorter period and belonged to the lower salary scale than those who still serving in the department. They were not satisfied with their work and were not given responsibilities as much as those who remain. Both groups were not satisfied with the welfare provided by the Department.

About respondents answered the open-ended question. However, their remarks were of great value. They mentioned that persons with high degrees were given little chance in doing the work to the best of their abilities and the raise and promotion were unfair.

Abstract

The suggestions made by the respondents were as follow:-

1. Persons with high degrees should be assigned more responsibilities related and suitable to the level of their abilities and technological know-how.

2. Welfare should be provided in par with other higher education institutes.

3. The Department should take more effort in personnel development and academic development programs.

4. The Department policy should be made known and clear for all. This policy should be stable enough to make them full secure in carrying on the work.

5. The Department of Teacher Education should transform itself into office of the Rector or President and 36 teachers colleges should be allowed to operate as institutes of higher education.

SIX PROPOSITIONS IN A NATURAL SYSTEMS THEORY OF ORGANIZATIONAL VITALITY IN A STRATEGIC PLANNING FRAMEWORK BUILDING UPON TURN-OF-THE-CENTURY POLITICAL IDEAS AND THE EARLIER IDEAS OF DARWIN AND ADAM SMITH

Robert G. Cope, University of Washington

Abstract*

It is proposed that only six strategic characteristics are needed to assure the success of any social or political entity. After an examination of the apparent disciplinary roots for modern strategic planning in Part I, this paper returns in Part II to a turn-of-the-century study of six elements of geopolitical success, gives those geopolitical elements even earlier Darwinistic and Smithian reinterpretations. Then convergent validity comparisons are made with contemporary management studies to postulate a new set of six characteristics considered necessary to assure vitality in turbulent environments.

The interaction of the entity with its environment is largely seen from a broad geopolitical perspective. It is suggested that the people of the Pacific Rim should develop a kind of mental map of the Pacific as a whole in contrast to the Atlantic which, in comparison, is simply "a mid-land ocean" (Mackinder). The Pacific is a world ocean.

Older, but still powerful, ideas, reinterpreted and modernized, suggest the value of a new theoretical configuration of six interactive propositions in two clusters. One cluster consists of the three propositions considered necessary to provide organizations (and nations) with competitive advantage, the other cluster of three propositions is considered necessary to provide a capacity for continuing adaptation. The theory suggests that these six characteristics assure the vitality of social (and political) entities:

Providing Competitive Advantage: Effective entities have . . .

1. Productive centers of distinctive strength with internal and external links (CL) and
2. Pivotal locations--geographic, technological, and value-oriented ((PL), and
3. Quality products (QP).

Providing Adaptive Capacity: Effective entities have . . .

4. Permeable boundaries related to segmented markets (PB), and a

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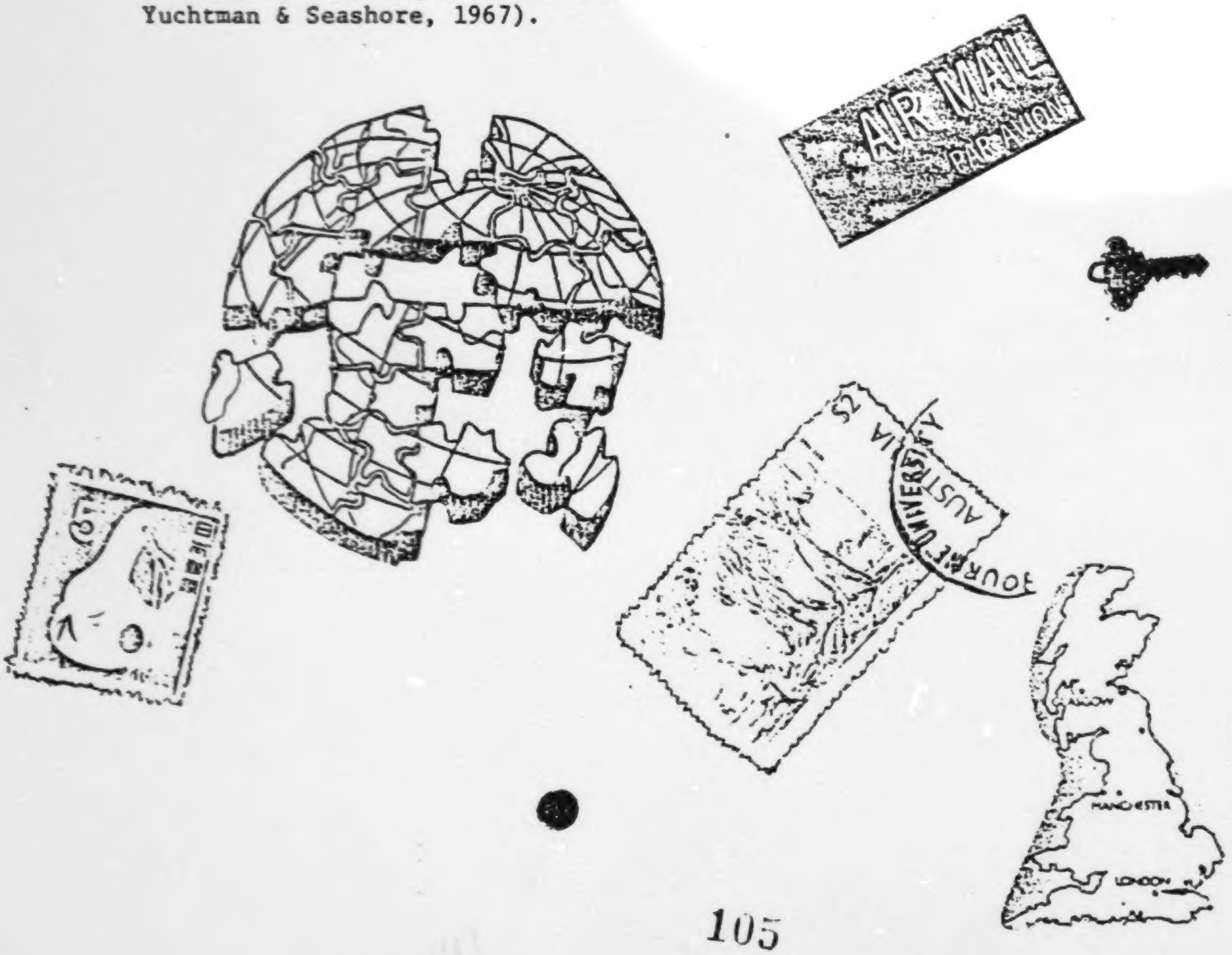
*The full paper is available (30pp) by writing: R. Cope, Miller Hall, University of Washington, Seattle, WA 98195, USA.

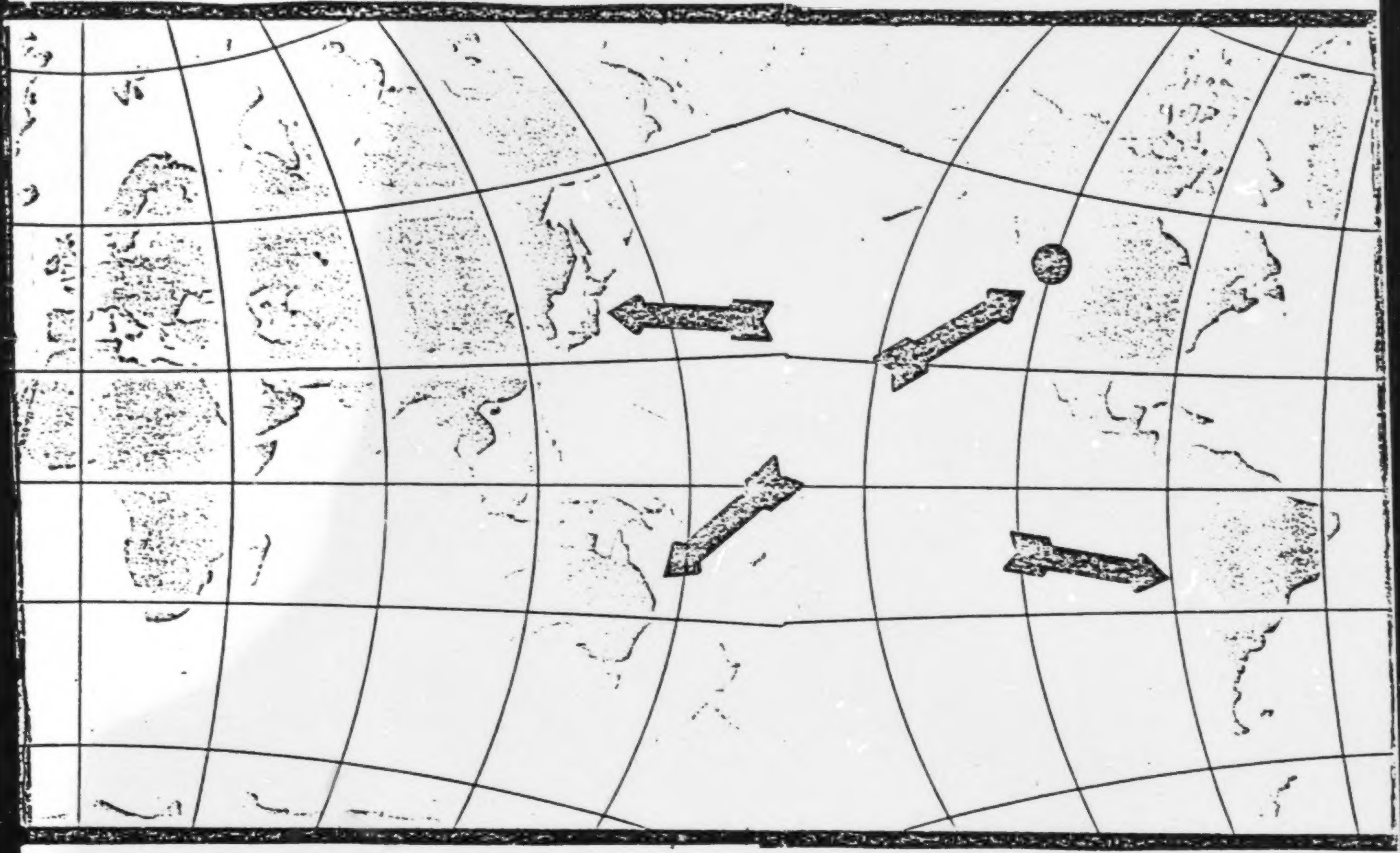
5. Substantial proportion of staff employed in adaptive substructures (AS), and have

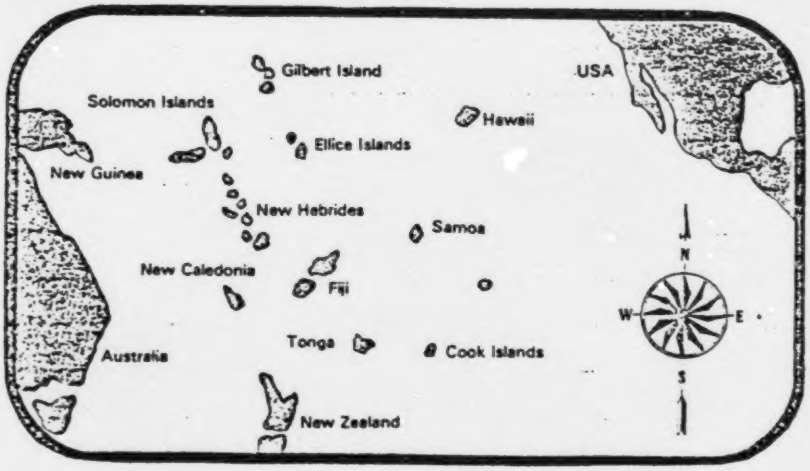
6. Executive level (Governmental) encouragement to develop new products (EE).

The evidence for saying these are the six strategic characteristics starts with the historical work of Alfred Mahan (1890), who analyzed the elements of British sea power in the seventeenth and eighteenth centuries; is in Halford Mackinder's 1904 analysis of pivotal land positions; is in the more recent works of Likert (1967) on participative models, peterson et al. on institutional vitality (1967 and 1970), Mott (1972), Cameron (1978 and 1981) on organizational effectiveness, Drucker (1964 and passim), Katz and Kahn (1978), Ouchi (1981), and others, on characteristics, processes, and structures of healthy organizations. The six propositions, hopefully, are given explanatory strength and wide applicability because of the Darwinistic, transdisciplinary interpretation of evidence.

It is proposed that: CL + PL + QP + PB + AS + EE = OV, where Organizational Vitality (OV) is the ability of an organization (nation) to mobilize its centers of power to produce, to compete, and to adapt, so that it will acquire resources from its environment (Mott, 1972; Yuchtman & Seashore, 1967).

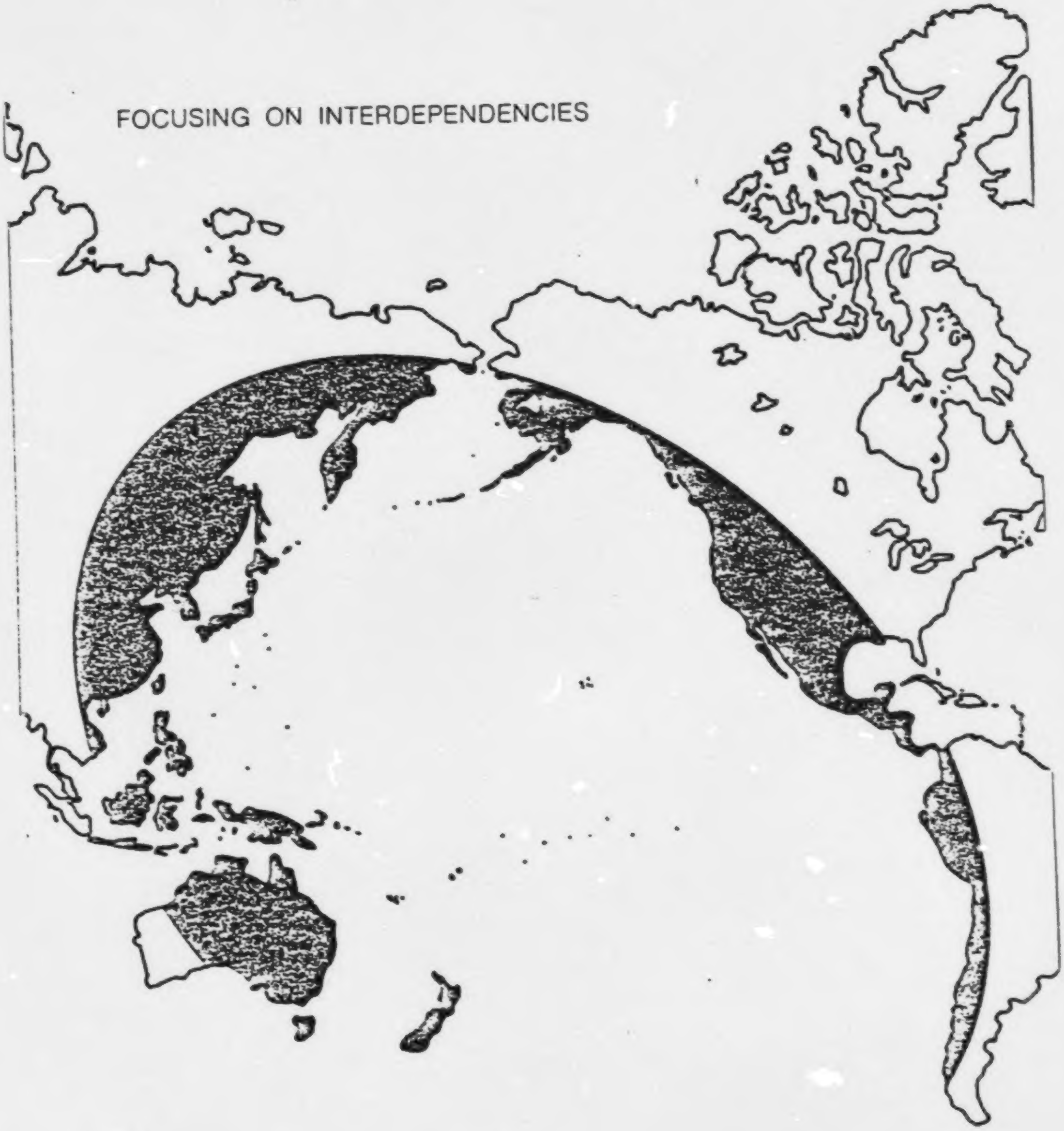





Gilbert Island
USA
Solomon Islands
Hawaii
Ellice Islands
New Guinea
New Hebrides
Samoa
N
New Caledonia
Fiji
W
E
Tonga
Cook Islands
Australia
S
New Zealand

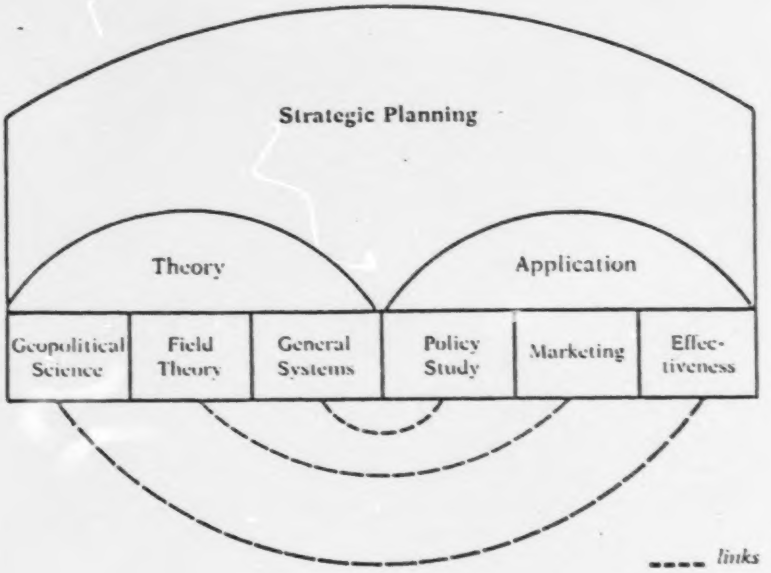
ILLUSTRATIONS FOLLOW

Pacific Rim



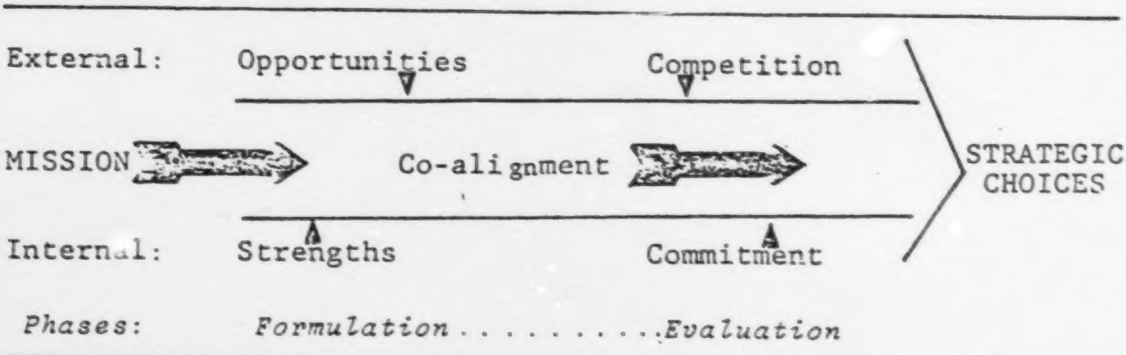
FOCUSING ON INTERDEPENDENCIES

The Overarching Role of Strategic Planning


Strategic Planning
Theory
Application
Geopolitical Science
Field Theory
General Systems
Policy Study
Marketing
Effectiveness
---- links

Adapted from Cope, 1981.

STRATEGIC PLANNING MODEL*


External:
Opportunities
Competition
MISSION
Co-alignment
STRATEGIC CHOICES
Internal:
Strengths
Commitment
Phases:
Formulation . . . . Evaluation

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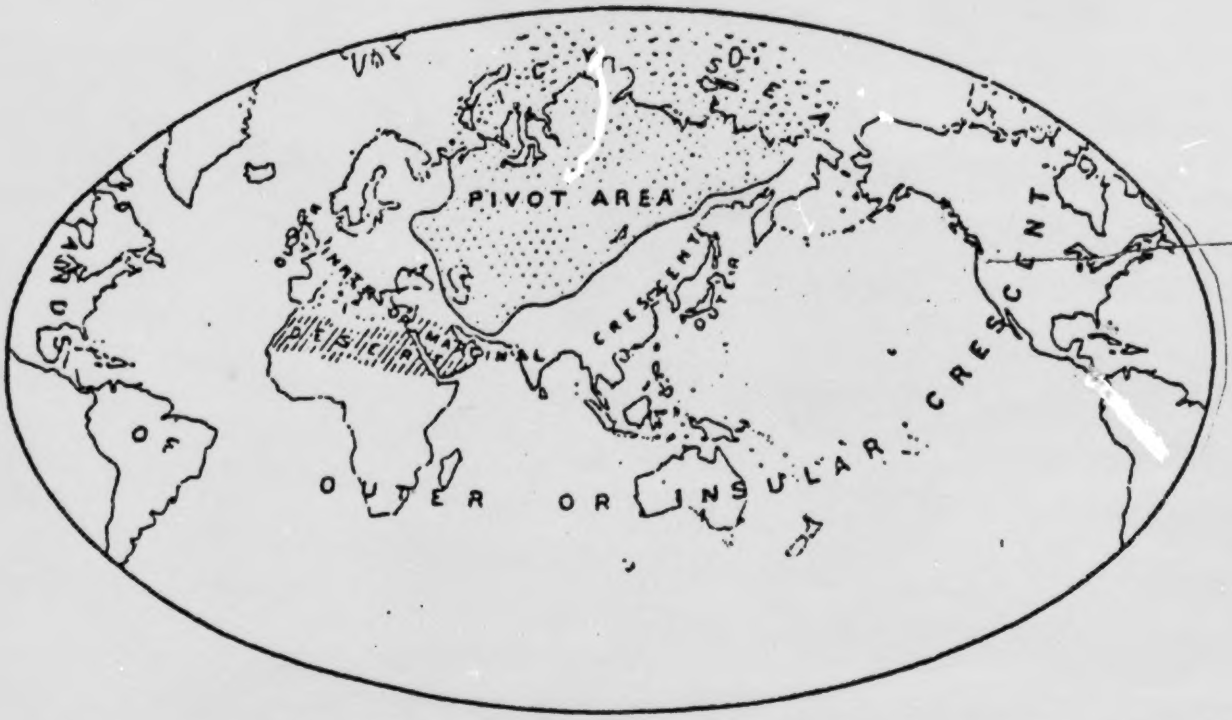
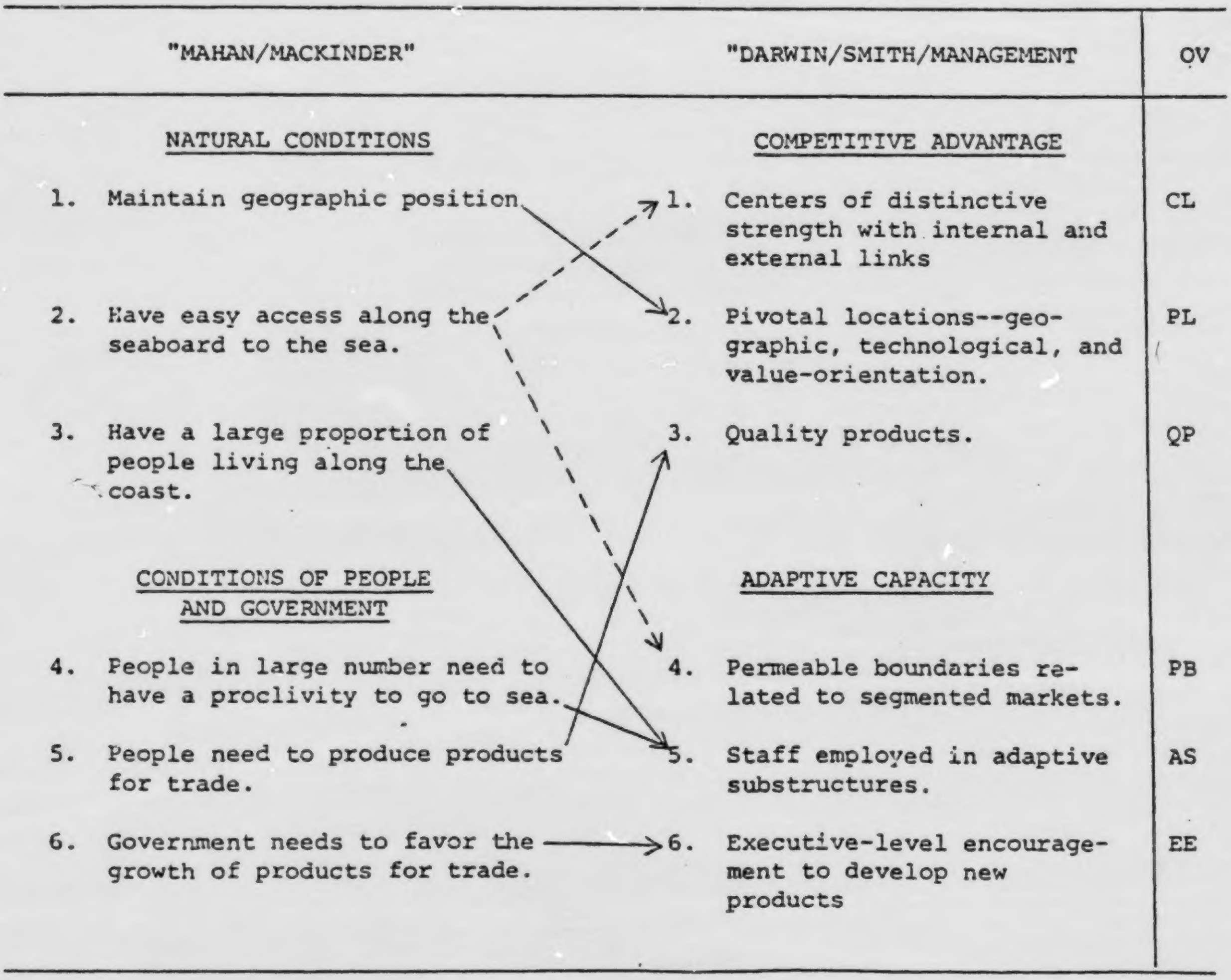
*Strategic Planning Model: Copyright, 1982. The model suggests that strategic choices (see Arns, 1982) result from the co-alignment of internal strengths matched to external opportunities in a choice formulating phase followed by an evaluation phase when external competing forces are assessed and judged against commitment, all driven by mission. All rights reserved. R. Cope

Not only does Mackinder's vision, when compared with Mahan, indicate the effect of new developments (railroads in his time, computors in our time) but also the passing of an epoch. In our time, especially since World War II, the eras of expansion come and go quickly. In the present era--mostly of economic plateaus, slides, and environmental instability--by following geopolitical reasoning, the positioning of resources in pivotal places, rather than growth, becomes the paramount goal. Strategic pivotal regional thinking recognizes the entities play out their history, making their moves on shapes imagined by geographers. The true strategist, still following geopolitical theory, thinks more with maps. Solid places of competitive advantage are sought.


ICY SEA
PIVOT AREA
INNER OR MARGINAL CRESCENT
DESERT
LANDS OF OUTER OR INSULAR CRESCENT

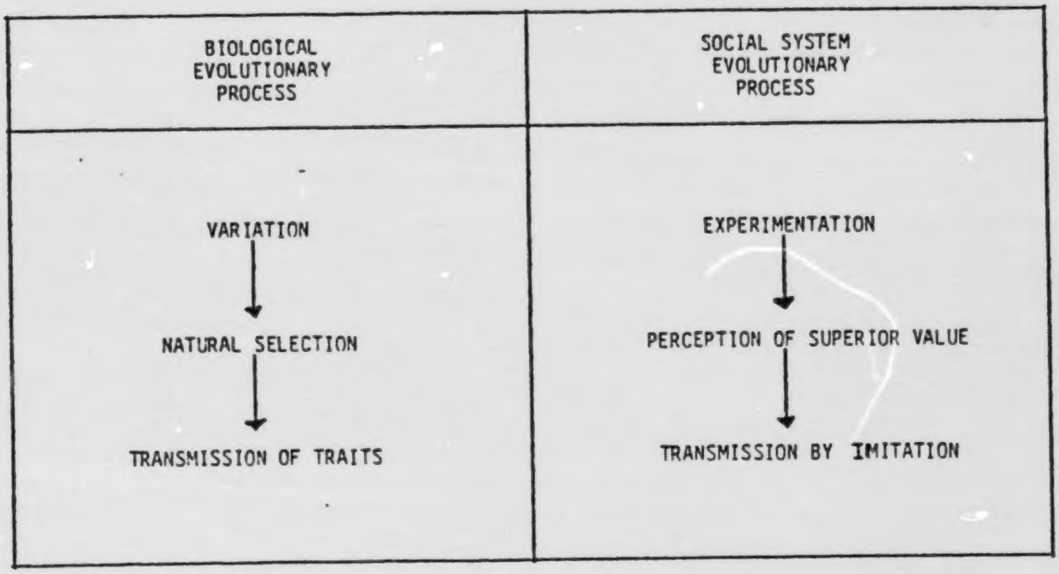
Note: At center is Mackinder's World Island and the Pivot Area. Outside the Pivot Area, Mackinder defined two crescents. Germany, Austria, India, and China were seen in a great "inner crescent," while the "outer crescent" contained Britain, South Africa, Australia, the United States, Canada, and Japan. Before his death Mackinder redefined the World Island concept as including most of North America with the Atlantic Ocean seen as a "mid-land ocean"--a kind of lake.

FROM MAHAN THROUGH DARWIN TO A MODERN MANAGEMENT RESTATEMENT OF PRINCIPLES



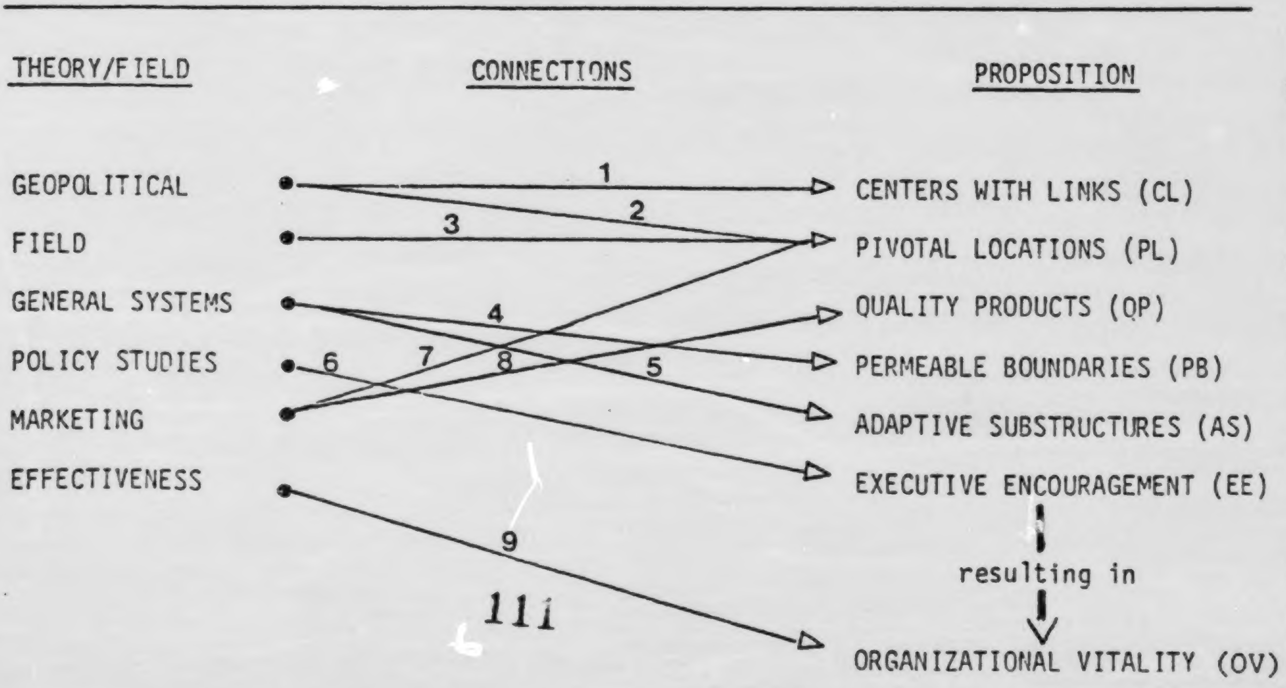
"MAHAN/MACKINDER"	"DARWIN/SMITH/MANAGEMENT	OV
NATURAL CONDITIONS	COMPETITIVE ADVANTAGE	
1. Maintain geographic position	1. Centers of distinctive strength with internal and external links	CL
2. Have easy access along the seaboard to the sea.	2. Pivotal locations--geographic, technological, and value-orientation.	PL
3. Have a large proportion of people living along the coast.	3. Quality products.	QP
CONDITIONS OF PEOPLE AND GOVERNMENT	ADAPTIVE CAPACITY	
4. People in large number need to have a proclivity to go to sea.	4. Permeable boundaries related to segmented markets.	PB
5. People need to produce products for trade.	5. Staff employed in adaptive substructures.	AS
6. Government needs to favor the growth of products for trade.	6. Executive-level encouragement to develop new products	EE

EVOLUTIONARY MECHANISMS


BIOLOGICAL EVOLUTIONARY PROCESS
SOCIAL SYSTEM EVOLUTIONARY PROCESS
VARIATION
NATURAL SELECTION
TRANSMISSION OF TRAITS
EXPERIMENTATION
PERCEPTION OF SUPERIOR VALUE
TRANSMISSION BY IMITATION

Adapted from Swanson (1980)

CONNECTIONS BETWEEN THEORY AND PROPOSITIONS


THEORY/FIELD
CONNECTIONS
PROPOSITION
GEOPOLITICAL
FIELD
GENERAL SYSTEMS
POLICY STUDIES
MARKETING
EFFECTIVENESS
1
2
3
4
5
6
7
8
9
CENTERS WITH LINKS (CL)
PIVOTAL LOCATIONS (PL)
QUALITY PRODUCTS (QP)
PERMEABLE BOUNDARIES (PB)
ADAPTIVE SUBSTRUCTURES (AS)
EXECUTIVE ENCOURAGEMENT (EE)
resulting in
ORGANIZATIONAL VITALITY (OV)

The Intellectual Roots and the Six Propositions

Finally, returning to the roots of strategic planning and connecting the essential element within each root to the six propositions gives the relationship shown in Figure 6.

The essential propositions within geopolitical theory emphasize centers with links (deep harbors on estuaries) and pivotal locations (position on the Earth's surface). (See Connections 1 and 2.)

Field theory emphasizes forces in a total environment. Those forces are greater, because of leverage, if exerted from pivotal points (Connection 3).

General systems theory emphasizes, in addition to forces, boundary conditions and adaptability. (See Connection 4 and 5.)

Policy studies, in addition to giving guidance on definition and processes, focuses upon the role of executive leadership in determining organizational direction (Connection 6).

Marketing reinforces the importance of positioning, products and the nature of the products themselves. (See Connections 7 and 8.)

And effectiveness research focuses on the dependent variable: What are the indicators of effective organizations? In the proposed schema, that is present as organizational vitality. (See Connection 9.)

In conclusion, this paper presents a highly tentative schema of what accounts for any entity's success. Theory, empirical evidence, interpretation are liberally mixed. The presentation recognizes the world is not explained by neat formulas. Theories and conceptual schemes seldom, if ever, fit neatly. As no universal common language is precise, it is merely my desire to build a fertile conceptual schema to stimulate the imagination about how to define the emerging Pacific Rim as a whole. It is possible then to think of the nations rimming the Pacific as lands containing an ocean rather than lands separated by the World Ocean.

An Exploratory, Cross-Cultural Study of Socio-Psychological Variables (OPI) Comparing Selective American, Canadian, Hawaiian and Philippine College Students in Education Faculties.

David Whittaker

University of British Columbia

To the psychologist interested in cross-culture and higher education, in general, and college students, more specifically, attitudes and belief systems can be seen as being fundamental in order to appreciate and understand any person, subculture or society. "Attitudes" denote the way in which people "feel" about aspects of the world in which they live, and "beliefs" the way they "think" about them. These terms are, of course, hypothetical constructs - as is "personality" under which they are subsumed. How such variables are defined, the theoretical traditions on which they are based, and the conceptualizations of personality which is adopted particularly complicates cross-cultural, psychological research and interpretation. This paper explores a possible approach.

Instrumentation and Subjects:

In the 1970s the opportunity was available to sample college students on a number of different campuses using the Omnibus Personality Inventory (OPI).[1] This instrument was developed over a period of fifteen years at the Center for Research and Development in Higher Education, University of California at Berkeley, and is probably the best instrument especially constructed to assess selected attitudes, values and interests relevant to normal ego-functioning and the socio-intellectualual experiences of college students per se. Conceived and refined within the general theoretical framework of personality development, the inventory consists of 385 statements which the subject responds as generally applying or not applying to him/herself. These generate a profile of 14 scores interpretively useful for understanding the individual (self) in terms of the comparative college student norms. Thus these OPI variables arbitrarily will define the constructs to be used as described in its manual.

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[1] Heist, P., & Yonge, G. Omnibus Personality Inventory, Form F, 1971, The Psychological Corporation, New York.

This particular, exploratory sample consists of a total of 428 students, all undergraduates and enrolled in Faculties of Education (Teacher Preparation), of which 76% were female, on four selectively diverse campuses, geographically and culturally: (1) Luther College as an example of continental, mid-western, American students; (2) the University of British Columbia to represent a Canadian student sample; (3) the University of Hawaii to typify the mid-Pacific American students - of which 60% were of Japanese extraction and 30% Caucasian, the two major ethnic groups of this sample of students; and (4) the Philippine Normal College to represent the Philippines.[2]

The assumption is made that the items included in the OPI are equally relevant to the individuals in the four subsamples because of the basic factors they have in common. The subjects are all English speaking and that tongue is the language of instruction on their respective campuses (and thus the inherent problems of translation was unnecessary); they are college students (who also have common professional career goals) experiencing many of the same "universal" joys and struggles of a social, psychological and intellectual nature typically encountered at this time in their lives and to which the OPI was especially constructed to relate; and lastly, the general, eclectic aspect of the theoretical basis of the instrument avoids the highly unique approaches and experiences in order to focus on the more commonly accepted and recognized psychological variables pertinent to human development in the college student. For such reasons it is assumed that the OPI should tap relatively valid factors and that any pronounced subgroup differences that might be generated could be considered to transcend commonalities and therefore be of contrasting cross-cultural interest.

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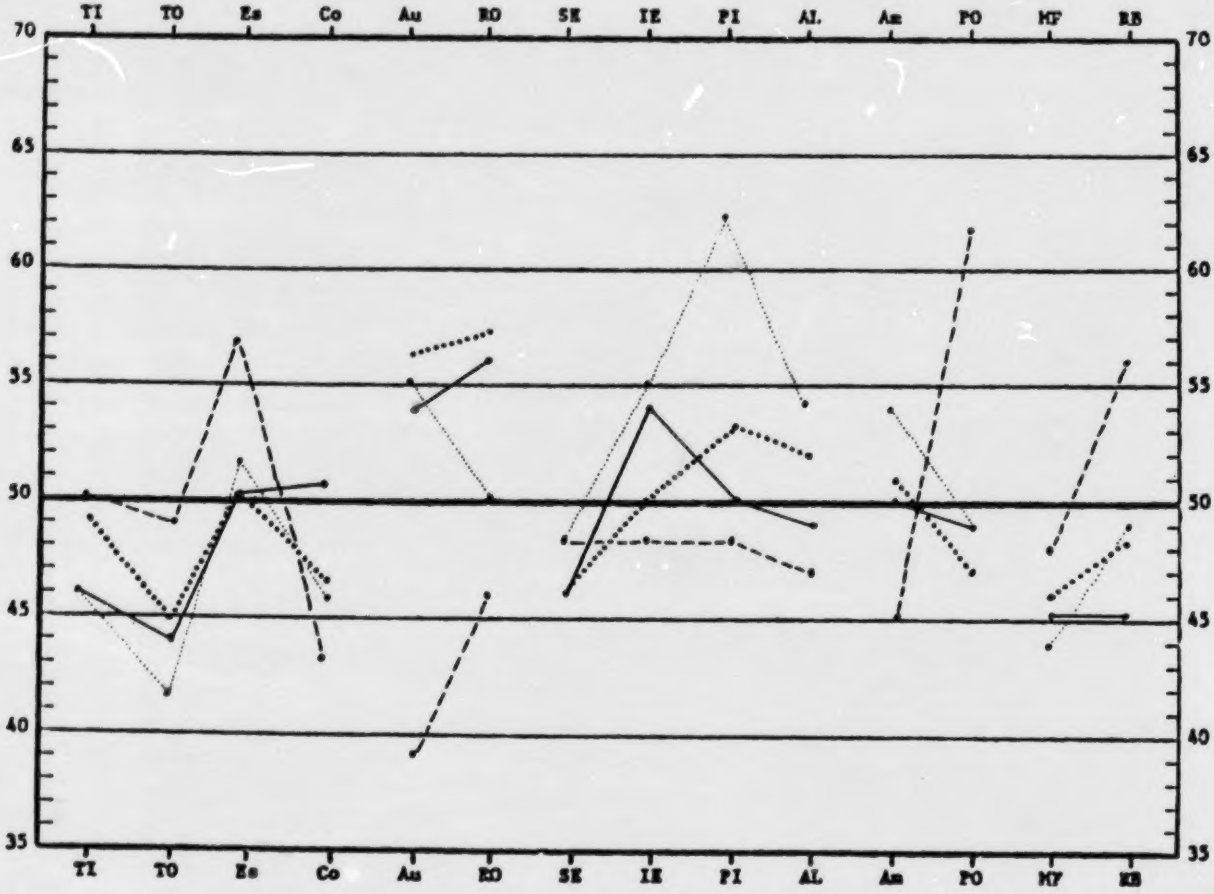
[2] Dr. Avelina R. Luis, Chairman, Education and Psychology Department, Philippine Normal College, Manila, is greatfully acknowledged for her help in this data collection on her campus.

Results:

The resultant scale scores and mean group profiles are graphically shown, along with a brief description of the OPI scales, on the following two pages. The data are in standard T-score format compared to the norming population (where the mean is 50 and the standard deviation is 10, i.e., approximately 34% fall between 50 & 60 and also between 40 & 50, 14% between 60 & 70 and between 30 & 40, and 2% beyond 70 and below 30). For the sake of simplification of the data presentation, the sexes have been combined. Except for the MF scale where sex difference is expected and was obtained in the obvious direction, differences due to sex alone are not pronounced on the other scales because of the compounding of other factors such as academic major, for example. There was a tendency for females to be slightly lower on TO, Au, RO, IE, PI and AL (i.e., slightly more anxious) and higher on Am compared to males. Similarly, regardless of sex, there was a tendency for secondary, versus elementary, student teachers to be higher on the first six scales, although this division was also collapsed for simplicity of this overview. The standard deviations for each of the listed mean scores vary somewhat but are generally about 7 points and are available on request.

TI, TO, Es, Co and IDC: The first four scales, TI to Co, are so grouped as they encompass an intellectual syndrome or disposition. One is rather struck with the basically similar pattern of relationships of the scales to each other within the four subgroups. The generally higher Es reflects the somewhat negative correlation with MF. These first four scales, and to a lesser extent the next two, Au and RO, are utilized to place individsubjects along a continuum arbitrarily divided into eight categories where Category One indicates a very strong orientation towards learning for its own sake along with a strong tendency towards abstract thinking through to Category Eight which indicates a limited intellectual interest and an essentially pragmatic outlook. This categorization was individually calculated and the mean group categorical score listed under the abreviation IDC, for Intellectual Disposition Category, along with the 14 mean scale scores. As might be expected from a visual perusal of the initial scale profile, the IDC means are rather similar, ranging from 5.8 to 5.3 in

An Exploratory Comparison of OPI Mean T-Score Group Profiles of "American" (Luther College, Decorah, Iowa), "Canadian" (University of British Columbia, Vancouver), "Hawaiian" (University of Hawaii, Honolulu), and "Philippine" (Philippine Normal College, Manila) Education Students of the 1970s.



	TI	TO	Es	Co	Au	RO	SE	IE	PI	AL	Am	PO	MF	RB	IDC	N
AMER ··········	46	42	52	46	55	50	48	55	63	54	54	49	44	49	5.8	54
CAN ··········	49	45	50	47	56	57	46	50	53	52	51	47	46	48	5.3	138
HAW ———	46	44	50	51	54	56	46	64	50	49	50	49	45	45	5.5	156
PHIL- - - -	50	49	57	43	39	46	48	48	48	47	45	62	48	56	5.4	80

Brief Description of OPI Scales

(TI) Thinking Introversion: Persons scoring high on this measure are characterized by a liking for reflective thought and academic activities. They express interests in a broad range of ideas and in a variety of areas, such as literature, art and philosophy. Their thinking is less influenced by generally accepted ideas than that of lower-scoring thinking extroverts. Most extroverts show a preference for overt action and tend to evaluate ideas on the basis of their practical, immediate application.

(TO) Theoretical Orientation: This scale measures an interest in a more restricted range of ideas than is true of TI. High scorers are interested in science, including a preference for using the scientific method in thinking. They are generally logical, analytical and critical towards problems.

(Es) Estheticism: High scorers endorse statements indicating diverse appreciation of artistic matters and activities. The focus of their interests tends to extend beyond painting, sculpture and music and includes literature and dramatics.

(Co) Complexity: This reflects an experimental orientation rather than a fixed way of viewing phenomena. High scorers are tolerant of ambiguities and uncertainties; they are generally fond of novel situations and ideas. Most high scorers very much prefer to deal with diversity and are disposed to seek out and enjoy such events and experiences.

(Au) Autonomy: The characteristic measured is composed of non-authoritarian attitudes and a need for independence. High scorers are independent of authority as traditionally imposed through social institutions. They are tolerant of viewpoints other than their own and tend to be nonjudgmental, realistic and intellectually liberal.

(RO) Religious Orientation: High scorers tend to be skeptical of traditional religious beliefs and practices, especially those that are very orthodox or fundamentalistic in nature. Persons scoring above the mean are manifesting a liberal view of religious beliefs and low scorers tend to be more traditional in general and skeptical of contrasting viewpoints.

(SE) Social Extroversion: This measure reflects a preferred style of relating to people in a social context. High scorers, displaying a strong interest in being with people, seek social activities and gain satisfaction from them. The lower-scoring, social introverts need more privacy and tend to find this range of social interaction less fulfilling.

(IE) Impulse Expression: This scale assesses a general readiness to express impulses either in conscious thought or in overt action. High scorers have an active imagination, value sensual reactions, and their thinking and behaviour have overtones of feelings and fantasies.

(PI) Personal Integration: The high scorers experience few attitudes or situations that characterize socially self-critical persons. Low scorers, on the other hand, are aware of their self-perceived asocial tendencies and often express feelings of solitude.

(AL) Anxiety Level: High scorers respond that they have few feelings of anxiety or that they are nervous or worried. Low scorers respond that they often feel tense and high-strung and experience tension in their social environment.

(Am) Altruism: High scorers are affiliative persons and trusting in their relations with others. They exhibit concern for the feelings and welfare of people. Low scorers tend to be much less concerned about others and are able to view people from a more objective perspective.

(PO) Practical Outlook: High scorers on this measure are interested in practical, applied activities and tend to value concrete accomplishments. The criterion they most often used to evaluate ideas and things is the one of immediate utility.

(MF) Masculinity-Femininity: This scale assesses some of the traditional, conventional differences still found in attitudes and interests between men and women. High scorers (masculine direction) deny interests in esthetic matters and admit to few personal problems or feelings of anxiety. They also tend to be somewhat less socially inclined and more interested in scientific matters. Low scorers (feminine direction), besides stronger esthetic and social inclinations, also admit to greater sensitivity and emotionality.

(RB) Response Bias: This measure may represent an approach to assess the individual's test-taking attitude. Very high scorers may be responding to this measure in a manner similar to persons who were explicitly asked to "make a good impression" by their responses to the items on the instrument.

categorical terms. Individuals falling into the extreme categories are quite rare. Students, in general, tended to fall in the middle range of a rather pronounced bell curve distribution and all four subgroups showed this array, skewed somewhat towards the pragmatic. Although a minority of this total sample fell in the upper third of the distribution, the means suggest that typical education students in this survey are not extremely intellectually disposed.

Au and RO: As mentioned above, these two scales are secondarily involved in the calculation of the IDC. They are of interest as individual scales. However, they are grouped together as tapping a second syndrome, characteristic of the non-authoritarian continuum. The Philippine sample appears comparatively low on RO, yet near the mean for the norms, but lower still on Au. Although this subgroup was almost totally female, which might also explain its high Es score, cultural factors are probably the main influence here in terms of the degree of homogeneity of adherence to traditional conventions in this subsample. (Because of the purely exploratory nature of this research, statistical tests of significance have not been applied as trends only are of interest here. A difference of approximately half a standard deviation, five T-score points, would generally indicate statistical significance with these Ns.) It is interesting to note that Luther College, with a middling RO score, had a denominational origin, and perhaps mid-west cultural factors partially explains also its relative position.

SE, IE, PI and AL: These next four scales comprise a socio-emotional component. Most of the scale scores obtained hover around the mean with the exception of the mid-American Luther subsample on PI whose students appear comparatively most self-accepting, most socially adjusted, integrated. This trend is followed by the Canadian subsample but to a far lesser extent. The same ordering trend is noted on AL within the four groups, the American sample tends towards having less anxiety, then the Canadian, the Hawaiian, and then the Philippine sample who admit to comparatively more feelings of anxiety. Interestingly the four groups have very similar scores on SE, slightly shifted towards the social introversion direction but rather typical scores in respect to the norms of the instrument.

Am and PO: The last four scales are basically unrelated and merely grouped into two subprofiles by convention for visualization. It is interesting to note that Am subgroup ordering is similar to the previously observed PI and AL comparative arrangement, suggesting that the more self-accepting and less anxious can be more concerned about others. However the main finding is the Philippine contrast with the pattern of these two scales compared to the other three subgroups, especially the high PO, the pragmatic viewpoint of these students.

MF and RB: As mentioned previously, the greater proportion of females in all subgroups accounts for the obtained MF scores. With increased education, male scores tend to move downward from their higher levels and female scores move upward which explains why these combined sex mean scores are not even lower still towards the Feminine direction. The last scale, RB, is of particular interest only if the scores are quite extreme which is occasionally found for individual students and requires special interpretation. Naturally, because of the effect of averaging, mean scores on this variable are particularly difficult to interpret for a group. That the Philippine mean score tends to be comparatively the highest, and the only score above the norm mean, nevertheless again might be due to local social expectations of appropriate attitudes and behavior - a cultural explanation of the findings. In this case it is interesting to hypothesize that there could be a negative co-relationship operating with the obtained low Au unique to this subgroup within this study that is specifically influenced by Philippine culture. A perusal of the items included in these two scales suggests this possibility though the manual indicates no correlation in the norming sample. It is for such reasons as this why cross-cultural research using such instruments of of interest to psychologists and test constructors. The point could be made that such findings are not only reliable, but valid (i.e., the instrument measures what it purports to measure), in cross-cultural comparisons but, more importantly by far, it illustrates the important need for the development of local norms.

Conclusions:

The use of the OPI in this exploratory cross-cultural study did suggest certain socio-psychological commonalities as well as differences within the four subsamples of college students in teacher preparation. If cultural factors operable might partially explain the contrasts found, it would be expected that the Philippine subgroup would appear somewhat more diverse in comparison to the three other subsamples which have closer geographical and cultural interconnections and therefore relatively more similar profiles would be anticipated. Certainly the directions of the contrasts found seem understandable and strengthens the argument of the validity of the instrument in such studies. The degree of similarities and differences is also of interest and is correspondingly indicated.

Regardless of the assumptions of validity of the OPI with subpopulations of varying cultural differences from the norming sample, the useful interpretation of the results can by greatly extended by the establishment of local norms. It is hoped that this study will encourage other researchers to use the inventory with unique subgroups that have not been assessed and that specialized norms be initiated for local use.

Aside from the theoretically objective research interests, the resulting profiles at the individual level encourages better self-awareness and self-understanding by the student in the context of college life as well as an exposure to such a measurement technique and the concomitant issues involved. Similarly, such data help educators in more clearly understanding, and therefore better meeting the needs of, individuals and subgroups of students from both a counselling and academic point of view. In this respect, the results given here indicate from one point of view the kind of students four different colleges of education drew. This has ramifications for the respective professions of teaching.

This standardized and educationally useful measure is highly recommended to other researchers of post-secondary students and further cross-cultural efforts using the OPI as a common instrument would add a consistent and socio-psychological thrust to such multicultural research in higher education.

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